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A. Cote.

Acute and Strange book. The
Translator knew little of the English
language.

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3939.c.44.

THE
BIBLE
OF
NATURE.
OR THE

Catholic Religion

DEMONSTRATED

BY

Nature and Reason,

BY

JOAQUIM MAXIMO VIRGINIANO.



Dublin :

SUPERIORUM PERMISSU.

1837.





OF
MATTERS.



Atheism.———Its *absurdity*.—Contradicted by facts.—
Pocket questions of modern wits.—Li-
teral answers.———

Deism.———REASON insufficient without REVELATION.
—Without this all in RELIGION is rather
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All catholic mysteries made palpable by
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FESSION, PENANCE, HELL, PURGATORY,
and chiefly SACRAMENTS: likewise the
Pope's SUPREMACY; and the Church's
INFALLIBILITY. All supported by *real*
NATURE, and *common* FACTS.

Summary Note——Quiddles and Queries of Wits, and So-
phists.—Litteral answers by *Nature*, *Rea-*
son, and *Facts*.

Conclusion.——A *coup d' ail* on the mysterious *plan* of
the CHRISTIAN RELIGION, and its super-
natural and authentic *criteria*, traced
from the world's origin to the end of
Times.

PRELIMINARY.

NOTHING in the land of mortals is more *heaven-born*, than **Religion**. It is this, that crowns with immortality our *clay*, raised to the *grandeur* of Angels. What high *sublimity*! It is this, that in the animal sphere distinguishes MAN from the BEAST. What noble *diploma*! And it is this, that comforts MAN in the *smarts*, and *bitters* of mortal life. What heavenly *balm*! Therefore, RELIGION failing; farewell REASON, farewell SOCIETY, farewell COMFORT, farewell ETERNITY.

RELIGION is as natural to MAN, as REASON: for without both he is no MAN. Hence a certain philosopher defines MAN—THE RELIGIOUS ANIMAL.* Truly as there is no Nation, however so rude, that has no *law* (for MAN is born *social* :) so there is *none* without *worship*, (for MAN is by nature an *adoring being*.) The very word *Homage*, derives from *Homo*, MAN. So if MAN adores not the TRUE GOD, he adores *idols*: therefore, he must have a **worship**, *true or false*. The very *wits* themselves, pretenders to no *worship* at all, adore even to idolatry their *passions*: therefore, *false adorers*.

GOD, being the *Alpha* of all things, is also the *Omega* of all. If MAN is born for *self*, and for the *world*: what for does MAN leave *society*, and this *world*? Clear it is, that the end of MAN stops not on this side the Age: but as an *immortal mortal*, his country is **Eternity**; and as drawn from *nought*, his *end* is the **Glory** of his MAKER.

SOCIETY is a *medium* of human life, not its *end*. If the greatest *visible*, and *invisible marvels* are not born for MAN; how is MAN born for MAN, a *worm* of loan that ap-

* Jacques Bernardin de St. Pierre.

pears, and disappears? The treasures of the profundities of earth, pearls of the bottom of the main deep, and thousand worlds in the ethereal regions, where MAN reaches not; all this, I say, is born to give *glory* to the DEITY: this has not for *end* human *society*, nor feeding the pride of the *vermin-man*, who occupies a point in the peel of the Globe. Therefore, the *end* of MAN is thrice GOD; since HE is his FRAMER, REFORMER, and CLAIMER. To HIM then all *honour, glory, and vassalage*.

Truly the DEITY is clearer than a thousand suns; since without a CREATOR, there is no CREATION. This even without the torch of REVELATION shows the *light* of REASON. Jaquelot clarifies this point with *philological* evidences; with *physical* Derham, and Niewentit; and with *metaphysical* Cudworth, Clark, Fénelon, Wolf, and others.

Several have demonstrated GOD by the *whole* of NATURE, and others by each *particle* of this *whole*. Therefore, what is CREATION, but a school of *theology*, and a *patent book of dogma*? All round about man are *magnificences* of the ALMIGHTY FINGER, and all trumpets of the MOST-HIGH WISDOM. This is, why the gulph of Ages could never bear off the *idea* of a DEITY. Philosophy itself maintained her sacred *feods* since the Trismegistuses down to the Platos: in the very Rome of heinous idols there was a Cicero, and even amongst emperors a Marcus Aurelius. Nay, the very Greek philosophers were harbingers to *Christianity*. (Here is a dawning *ray of the mystical luminous SUN*.)

But alas! it is not all adoring a GOD: it is necessary to adore the GOD of TRUTH. GOD is ONE: therefore REAL WORSHIP must be ONE. Pray, how can please the DEITY *extravagancies*, that vilify the MOST-HOLY SOVEREIGNTY? A sun worshipped, a moon, a crocodile, a wood, a beast, a man, a passion!!! Is this adoring GOD? "*Idols*," says St. Paul, "*are demons*."* Therefore it is not in the lan-

* Deut. xxxii. 17.—1 Corint. x. 20.

guage of the Chinese, of the Hindoo, or the Tapuyee, that we must invoke *heaven* : for the GOD of these is *Lie*, and their homage *Demonolatry*. Far from us a *liberality* that sets CHRIST just by Moloch, and perfumes with the same censer the phantom of *darkness* on the altars of *light*.

Hail thou, *daughter* of Heaven, SACRED REVELATION, who descendedst from the bosom of the ETERNAL to illuminate the chaos of the *Age*, and the *Human Flesh*, pouring on the beggarly REASON the treasures of the INVISIBLE WISDOM, and of the SEALED MYSTERY. Hail DIVINE WORD, emanated from the SACRED VERBUM, that GOD in person, who put on a body of *death* to unbolt heaven, that the first MAN bolted (second Adam by whom came *grace*, as by the first *disgrace*.) Behold the LIGHT, the WAY, and the LIFE. Out of this LIGHT all is *shadow* ; all other ROAD is *error* ; and all other LIVING is *death*. Indeed, as without the physical *cheering sun*, all in NATURE is *dark*, and *lifeless* : so, without the DIVINE RESTORING SUN there is no *life*, or *light* in the supernatural order. And as the SUN is *one*, and CHRIST *one* : so TRUTH is *one*, and its ROAD but *one*.

It will be said : if TRUTH is one, and its ROAD one ; in what *fold* of the world is this TRUTH, there being so many various, and jarring *creeds* ?—We answer : the *true fold* of *Christ* is that, which the majority of *pious* and *learned* of all ages and nations have reputed *original*, and *orthodox* ever since the apostles : and this is the *Apostolic Catholic*.

————How is it possible, will be said, that the *truth* of heaven should dwell in a small body, that is not 80 millions, being the whole world more than 800 ?——We answer : *truth* is not measured by number : *more is worth one that fears GOD, than a thousand impious*, says the *wiseman* ;* *few are the chosen*, says CHRIST :† and more clear says Ezra : *Sovereign Lord, thou hast chosen to thee of all nations of the world one only people*.‡——Still will they say : but where is to day this *people*, and this re-

Eccl. xvi. 3.

† Math. xx. 16.

‡ Esdr. 1, 4. c. v. v. 27.

ligion, if we do not see in our days but all *irreligion*?—To this we say: that **Apostacy** and **Liberty** has indeed mined and undermined, but TRUE RELIGION is never abolished; since *truth* is a sun, that may be *clouded* but not *extinguished*. Moreover it is by shock and struggle, that *virtue* and *perfection* is refined: so, when RELIGION seems persecuted and trampled, more is *purified*, and *flourishing*. This is what all Ages have ever seen; and this is what our Age is on the point of seeing. To CHRIST is given an *iron rod* :* therefore an *unbroken empire*. He triumphed 1800 years over the *armed ages*; and will triumph to day over the *anti-christ*, and his *cabals*.——

Strange it is, that in the middle of a reigning **Impiety** there be trumpets proclaiming a GOD, who in spite of the *extinct* HUMAN REASON is not *extinguished*, and which if denied by *Impious*, is because HE denies himself to *Impious*. In the Journals we read the progresses that FAITH makes to day amongst pagans, and the steps of the *biblical societies* to promote the GOSPEL, translated into all languages for all nations.

It is written—that *before the consummation* shall the GOSPEL be proclaimed in the whole universe.† (Behold an essay.) Let us grant, that in this be laid a finger of modern **Philosophy**: but GOD from *evil* draws *good*, and from organs of *vanity* brings forth *verity*. So in times of old he made use of the pagan Sibyls, of Balaam, and of the Delphic oracles.†

Alas! how Hell, without willing, maintains the cause of Heavens!!! Its very *persecutions* more serve to refine it: and to day its very overthrowers will be its exalters.

* Ps. ii. 9.—Apo. ii. 27.

† Math xxiv. 14.

‡ See Suidas, Porphyry, and Plutarch de Oracul.—For a specimen on oracles, here is an answer given to Augustus Cæsar in Delphus—

“ Me puer Hebræus, divos Deus ipse gubernans,
 “ Cedere sede jubet, tristem que redire sub orcum.
 “ Artis ergo dehinc tacitus discedito nostris.

“ Suid. Lexic. in vita Augusti.”

From the Journals it appears that various Turks have received baptism, heterodox Princes, and Philosophers, chiefly a Swiss sage, Charles Haler, (governor of Berne,) who made a public apology for the CATHOLIC FAITH, which he embraced. Here are coming into the *sheepfold* the strayed *sheep*: while some repudiate *faith*, others espouse *it*: and while the *name* CHRIST is to some *blame*, and *shame*, others strive with *pens* and *tongues* in giving to GOD what is GOD's.

O' BOUNTIFUL HEAVENS, let that *day* come, when there be no more *night* of *error*. Let **Impiety** and **Heresy** vanish: and over a new *horizon* a new *orient* may shine, such as Izaiah saw in the *star* of Jacob, and the Sibyls trumpeted. Be one only *fold*, and one only *shepherd*. May the universal world adore the TRUE SUN: and live that CHRIST, to whom eternal *empire* be given, and *glory* sempiternal.——Dixi.



"Aperiam in parabolis os meum."

"I will open my mouth in *parables*."

Math. xiii. 25.



IN an age of REASON and LIGHTS, *reason* demands that our RELIGION should be proved by human REASON and human LIGHTS, more so, when we find so many fac-similes in NATURE and *human* SOCIETY, which throw evidence on the most abstruse *mysteries* of our FAITH. So these seeming *absurdities* lose all shade of anomaly, as soon as we observe in NATURE tantamount *objects*, that exist really round our eyes. Yea : such is the *league* in the supernatural, and natural orders, that all shews a circle of *perfection* come from the same HAND and AUTHOR, who unites all in his *center*. So HE, who framed Heavens, also in corresponding manner framed Earth : and HE who gave being to the celestial *Hierarchies*, and eternal *Infinites*, was the same architect of NATURE, and MAN. And if MAN (as the sacred oracles vouch) is an image of the GODHEAD ; so too NATURE and TEMPORAL ORDER are fac-similes of the SUPERNATURAL, and ETERNAL SPHERES. Thus as far as our scanty capacity allows, we endeavour to clarify by the *natural order*, and the *order* of the *world* the tremendous *mystery* of TRINITY, RESURRECTION, ETERNAL LIFE, as likewise EUCHARIST, MASS, TRANSUBSTANTIATION, PRIESTHOOD, CONFESSION, PENANCE, INDULGENCES, PURGATORY with all the rest of the *rites* used in the Roman Church, chiefly SACRAMENTS : likewise the Pope's SUPREMACY, and the CHURCH'S INFALLIBILITY : all illustrated by natural fac-similes, taken from the sources, and resources of living NATURE.

CHRIST himself in his GOSPEL uses *parables*, showing obvious *similitudes* between the *eternal* and *temporal*. And if these *parables* were dark to *blind*, and *obdurate*, they were clear mirrors to the *enlightened*, and *humble*.

It was our wish in the whole body of this work never to cite the fountains of SCRIPTURE, having for all abundant evidences in NATURE, REASON, and the ORDER of the WORLD. Yet it was thought proper to prove by the *Divine Oracles* the **Philosophism** of our age. Likewise we prove the Catholic *uses* by SCRIPTURES, besides evidencing them by NATURE and REASON: since SECTS call innovations some *rites* and *dogmas* as not expressed in the BIBLE, when all in SCRIPTURE is clearly evidenced, if we except a few points reserved to the original TRADITION, which upstart SECTS do not admit.

It is indeed a christian duty to observe, not only the *written* word, but also the *un-written traditions*, as St. Paul recommends (2 Thessal. ii. 14.) Besides these very *traditions* (called *un-written word*) are found written not only in the Catholic *Ritual*, and *Catechisms*, but in ancient *Liturgies*, such as *Siriac*, *Arabic*, *Greek*, *Armenian*, and others imputed to the apostles themselves, where all Catholic *uses*, and *practices* are authenticated as already practised in those primitive times. This shows the *unchangeableness* and *purity* of the CATHOLIC CREED throughout all ages, as the true *copy* of the real *original*. And this shows that in *True Faith* there are two bodies of *Scripture*, whereas SECTS have only one volume.

Our first aim in our undertaking was only to establish the RELIGION of CHRIST, and the CATHOLIC FAITH, but it was thought proper to enlarge the subject; since on the ruins of ATHEISM, DEISM, and PHILOSOPHISM better fits the *corner stone* of the building of FAITH. Moreover the TRUE CHURCH of CHRIST being figured, as *one only ship* in the whole ocean of ages, it was necessary to mark the different *pirates* in all ages, which declare war to the real banner of CHRIST under the same pretended banner. However, this *single admiral ship* of the Land of TRUTH is well known by her *lantern*, by the *rudder*, by the *masts*, by the *flag*, by the *compass*, by the *steering*, by the *freight*, by the *arms*, by the *livery of her crew*, and

her *pilots*, and by the *scorning* the waves. All this shows the excellence of this *ship*, that voyages from the *Age* into *Eternity*; and all shows her Mother-land the *country* of TRUTH, and her exalted *Master* the TRUE GOD. This SHIP cannot miss the *haven*, since it is guided by *maps*, *pilots*, and a *polar star*: whereas, the pirate sloops betray *foreign land*, and *strange master*, wandering in the main deep without *charters*, *pilots*, *plummet*, nor firm *steering*, no *cargo* more than light *ballast* (therefore a game to the winds,) and prying into new *havens*, and *tracks*, (therefore ready to *wreck* in the huge deep.)

Behold in living colours the picture of *our faith-forgers and deists*, from the *Mahomets and Luthers* to the *philosophers and anti-christs* of our day.

All this being matter for five Letters, the whole concludes with a *coup d' œil* on the *mysterious plan* of the DIVINE RELIGION, and its *supernatural*, and *authentic criteria*.——

Here is all the plan of our plain and raw *work*. Our end is not to paint *new things* indeed, but to renew in tints the tableau of *faith*, as disfigured by the *die of lie*: more so in this Age of *Lusbel*, when *freethinking*, and *impiety* are called REASON and LIGHTS.

M A R K .

Though the *materials* in this production are our own, yet we owe the *idea and design* to a promised work from France of a similar kind, by the author of the VOICE of NATURE on the *Origin of Governments*. Fatally this desired work has not appeared, which from so splendid a *genius* would be a magnificent *chef d' œuvre*. Thus we were put in the conception of this rough *embryo*. And even this Embryo, by the manner it was instilled into our mind, it would seem as if an *inspiring genius* was prompting. Thus nothing remains for us for *flattery*, but our *pen*, and *ink*.



TO THE IMMORTAL.

SONNET.

- (1) Ille MONARCHA EXCELSUS, Maximus Optimus Ille,
(2) Rerum Alpha, Omega rerum, ante omnia secula Primus :
(3) A quo cuncta; unde et spiramus, origine limus :
(4) Qui profert—*fiat*; adsunt mox multa Entia mille :
- (5) Qui totam solvet molem in punctum usque favillæ :
(6) Cui et Olympus paret, et Æther, Orcus et imus,
Et Macrocosmus, mirâ rerum fabricâ opimus :
(7) Ille JEHOVA ALTISSIMUS, o' animal, Homo, vile.(8)
- (9) Cur summos renuis DEO TANTO reddere cultus ?
(10) Pergis, proh dolor! esse ingrati idolatra Mundi ?
(11) Quid tibi vis? quo tu, insane, sophismate fultus ?
- (12) Hos sotes vos, Tartari, in œva agitate profundi !
(13) Non tu, DYNASTA IMMORTALIS, abibis inultus :
(14) Gehennæ sunt ultores, ignes tremebundi.

(1) *Optimus Maximus.* (2) *Æternus.* (3) *Creator.* (4) *Cmnipotens.*
(5) *Vindex.* (6) *Dominus.* (7) *Independens.* (8) *Homo animal.* (9) *Rebellis.* (10) *Idolatra.* (11) *Sophista.* (12) *Reus damnas.* (13) *Deo plectendus.* (14) *In æterno igni.*

LETTER 1st.



Dixit insipiens in corde suo: non est Deus.

Ps. 13.



Says the *Un-wise* in his heart—*there is no GOD*. But what says the *Wiseman*?—*By the Creation is known the Creator*. *

Oh NATURE, Oh CHANCE! (cries the Esprit Fort.) To this we say: Oh *brute-wise* MATTER! And Oh still *wiser* CHANCE, that gave mighty *order* to MATTER! And Oh still *mightier* NOTHING, that formed CHANCE! Thanks to that GOD without *soul* nor *form*, who gave to MAN *form* and *soul*: but more thanks to the GREAT NOTHING, who gave to the machines *grandeurs*, he AUTHOR has not, and who unrolling from his NOUGHT this WHOLE, vouchsafed to remain again a SOVEREIGN CIPHER! Behold a NAME WITHOUT BEING, but a MOST-ABUNDANT NOTHING! What contradiction? We ask: is this PHANTOM, and HOLLOW TERM the GOD of *Impiety*? Oh blindness! Can there be *work* without *workman*, *child* without *father*, and *creature* without *Creator*?

But says on the *Unwise*—It was NOTHING and CHANCE, who planted the globes without props in air: who ruled the rolling stars: who gave laws to the worlds: and

* Sap. xii, 5.

who lifting up the finger, said to the *sea*—this mark go not over. We ask: can NOTHING give *nothing*? Is it understanding-living a brute-dead MATTER? And is the *disordered* CHANCE so *orderer* as to frame *laws*, as firm as wise, and as organic, as harmonic? Can, I say, from *disorder* spring out *order*? What a round of *contradictions*!

NATURE, NATURE! the Philosopher trumpets. But what is NATURE? we ask. It is an abstract imaginary NAME, whereby we express the joint work of *Creation*: here is NATURE. Therefore, this abstract *name* that only exists in idea, involves a confused heap of *beings*: but this heap of *beings* does not harmonise without an unity of *principle*. NATURE cannot be that *principle* one; since it is a joint *compound* of different *beings*. CHANCE is not that *principle* one; because it is *discordant*, and *various*. NOTHING is not that *principle* one; since it is a *no being*, (a real cipher.) Therefore, which is, again weak, the *principle one* and *prime*, where the called NATURE comes from? Who did sow the air with *stars*, vast as dust? so many *suns*, so many *planets*, so many *moons* in the stories of heaven, and all *harmony* without dashing or clashing, nor sliding from their stations! All *motion* invariable: the *seasons* in the marked times: the *day* following *night*, and *night day*—and is this CHANCE? He, who so thinks it is he a monster of CHANCE. Empedocles calls this HUGE WHOLE a *discordant concord*: but this disowner of PROVIDENCE in this itself avows it; for in the *disorder* he admits *order* and in the *disharmony* *harmony*. A chain and knot of *elements* with *elements*, *causes* with *causes*, *phenomena* with *phenomena*, *individuals* with *individuals*, *nations* with *nations*: and is this CHANCE? When we see an *instrument*, it is because an artist framed it, and tuned it: and why is there not the same *tuner* in the *machines* and *globes*?

But says the Esprit Fort—"In the mirror of NATURE we do" not see throughout but CHANCE in person: in

heaven clustered *stars*, the destiny of which we know not: in the ocean's bulk *treasures buried*, where man does not touch: in earth's bosom *metals* and *jewels*, that the eye discovers not, nor the spade reaches: *craggy mountains*, where only *frost* dwells: *volcanoes*, that fling up iron and sulphur: *seas*, that swallow up islands: *seasons*, that scorch, or congeal: *earthquakes* and *hurricanes* that overturn: in fine, a troop of *scourges* of NATURE. What are these desolating *phenomena* but as many mirrors of CHANCE?" Till here the Impious.

To this we answer, that in this very called *disorder*, we see but a GOD of *order*, and in the greatest *havocks* a TERRIBLE GOD. Yes—the *stars* of the firmament are the embroidered *tapestry* of the ETERNAL'S throne, and are as many other *worlds*, peopled as ours, of admirers of the MOST-HIGH. And if the *stars* in the lofty concave, and *treasures* in the main deep are not born for MAN, but for the CREATOR'S *glory*: so too MAN (says the wiseman) is not born for himself, but for to admire the GREAT GOD, and pay him vassalage.* Let the little *vermin-man* be contented with his span in the peel of the *globe*: give *glory* to his GOD, and search not heights above his plummet. Because GOD is not comprehended, shall HE be denied? Base ignorance! GOD was no GOD, if a scanty reason was to grasp him.

The *mountains* in our globe (that may seem work of a CHANCE) are dwelling places for beasts, and walls to the valleys: besides the hills bear one kind of produce, and the vallies an other—and is this IMPROVIDENCE?

The *deep* of piled waters is the region of fishes; and this very *deep* that disjoins the continents, is just the link that more unites them: for navigation and commerce binds the Poles, and Hemispheres. And pray what a *marvel* the seas sustained in their own mass, without going out of their bounds! Here is the finger of the

* Eccl. xvii. 1 to 18.

MOST-HIGH ! Behold the clearest mirror of a SWAYING GOD, who with a *beck* creates, and with a *beck* supports. And is this CHANCE ?

The *volcanoes* are fire-pans, that heat the mineral waters under the earth mined : and are the refiners of filths of the Terraqueous Globe : for so, as *thunders* purify the Airs, so the *volcanoes* purge Seas, and Earth. And is this IDPROVIDENCE ?

Now *seasons*, *rains*, *thunders*, and other *meteors*, that I say, every blunt knows they serve to the economy of NATURE. But as to *hurricanes*, *earthquakes*, *pestilences*, and other desolating *phenomena* all this proves an AVENGING GOD, which, when the heaped crimes ascend up his throne, discharges his *glaive* : and these *scourges*, far from being *chances*, even in Scriptures are *predicted*, and *registered* ; and proves a SEVERE OVERSEER, who *slumbers* not. Then what do we see in all, but a LIVING GOD, and a HIGH REGENT ?

Ah ! to himself the Impious tells lie, when he invents a CHANCE. Then let a *blind* find out Rome, groping at a venture ; let a band of *musicians* agree in harmony, singing at random ; or let an *ignorant* lay his hands on the strings, and play immediately a *waltz*, or a *minuet*. Besides, do we find *dresses* made per chance, *watches*, *coin*, *messes*, *houses*, *cities*, and other necessities of life ? But alas ! how the wit, in his lacks slacks ! If he will have that *thing* which we call *bread*, he must lay hold of the mattock, and work with *sweat* the earth ; his CHANCE is his *industry*. And if he shall put aside the mattock, he *must* eat *brooms* and *thistles*. The same is the *dress* that covers his *naked body* : for he must borrow from the sheep its *hair* and *skin*.

Here is in small picture all, there is useful to life. No trace do we see of the BOUNTIFUL CHANCE, but only the joint efforts of NATURE and ART. However, if the incredulous is asked—where NATURE comes from ? he

answers—from CHANCE. And wherefrom CHANCE?—from NATURE. Here is the *vicious circle*, (the *egg* from the *hen*, and the *hen* from the *egg*, to use a certain wit's expression.) But we ask, where is the *first hen* sprung from? as likewise the first *bird*, the first *fish*, the first *grain*, the first *plant*? Who was the *original Creator*? Besides, all is born, not from *self*, but from *other individual* out of its own *self*: therefore NATURE could not be born from *its own self*. Besides, things are not born at random, but ever conformable to the laws of its species; *man* from *man*, *brute* from *brute*, *plant* from *plant*, &c. This shows certain *rule*. If all should spring out per chance, all would be *disorder*, and *monsters*: but what we see is *order*, and *set laws*. Therefore, who has set these laws? Beings subject to *laws* are inferior beings; nor no being sets *law* to self. Thus NATURE could not set *laws* to its own *self*, but other superior POWER. Therefore, who is this POWER? And since it is not sufficient there should be *law* unless there be also who makes observe the *law*: therefore, who does *watch* for the *law's* observance? Ah! here is the SUPREME INTENDENCE.—Again—The *spheres* and *machines* roll in continual rotation; but by the physical laws *matter* is not moved unless a *force* sets it in action. Therefore which is the *Hand*, that gave to the machines this *impulse*? who did *wind up*, I ask, this *grand clock*? Was it, I say, the *reptile MAN*, the *motionless MATTER*, the *anomalous CHANCE*, or the *chimerical NOTHING*? No indeed—"Such harmony (says Cicero,) could only come from a high intelligence, from one only power, and one only will."*—

Yes: there is a PRIME CAUSE, anterior to *Time* (therefore ETERNAL:) PRINCIPLE of all *harmony* (therefore ONE:) MOST GOOD MAJESTIC BEING, whose *nature* is *infinity*, whose *thought wisdom*, whose *beck omni-*

*Cic. de Nat. Deor. ii. 5.

potence, and whose *person* the **Sovereign Good**. Behold the **JEHOVAH** of the *Hebrew*, the **NUMEN** of the *Pagan*, the **ALLA** of the *Tark*, and the **GOD TRINE** of the *Christian*.*

Indeed were not even the **IMMORTAL** manifested to the world in a mortal body, it was necessary to imagine a **SUPERNATURAL BEING**; since all **Creation** resounds *** Creator**. The *Pagans* themselves, who do not know the **TRUE GOD**, acknowledge a **SUPERHUMAN POWER**. Truly, if there is an *Effect*, there is a *Cause*: if *Time* is work created, there must be before *Time*, who should create *Time*. Yet in the vast sea of *epochs*, and *nations*, there ever appears half dozen of *wits*, which impute this **WHOLE** to **NOTHING**. But no wonder; since it is a *blindness* in minds, the same as the *blindness* in bodies. Yet though a *blind* deny the *sun*, still the *sun* is the same *sun*, without for that getting a *spot*, nor losing a *jot*: so too the **ETERNAL SUN**, though gainsaid by **MAN**, stands ever bright in his sphere for such as have eye clear.—But to proceed.

Says the **INCREDULOUS**—*that no reasons can convince his REASON*.—But why? Because the **HOLY GHOST** says: "*The impious shall die in his impiety;† Their hearts were hardened that they may not understand, and having eyes may not see, and ears may not hear.*"‡ Therefore, for these *blind* not even *miracles* do: since the *Jews*, (whom **GOD** had rejected,) after seeing *Lazarus risen-up*, the multitudes *fed* with 5 loaves, and the *blind cured*, still they demanded of **CHRIST** a proof—*Master, give us a sign from heaven for us to believe thee.*|| Therefore for such *blinds* no *miracle* serves: should even *Dead* rise from the graves, they would impute this to *magic*, *natural causes*, or *impostures*. They are twice *blind*: for neither they *see*, nor do they *believe* others, by pride thinking no

* **GOD** is called also **TETRAGRAMMATON**; because in most of *tongues* is a name of four letters. In *Hebrew* **ADON**. **ELOI** *Syriac*. **TEUT** *Egyptian*. **SYRE** *Persian*. **THEOS** *Greek*. **DEUS** *Latin*. **DIEU** *French*. **DIEO** *Italian*. **DIOS** *Spanish*. **DEOS** *Portuguese*. **GOTT** *German*. **GODE** *Old English*. **BOEG** *Slavonian*. **ALLA** *Turkish*. **LAMA** *Tartar*. **SEBA** and **ZIMI** *Indian*. **TIEN** and **XANG** *Chinese*. &c.

† Esdr. Li. 4. 15. 4.

‡ Math. xiii. 15.

|| Math. xii. 28.

other sees better than themselves. So they deny every thing in RELIGION; some as *mysterious* things, obscure to their Reason; and some because they are too *clear* to their Reason, imputing them to NATURE. The DEITY is denied, as a *no being*; because is *not seen*. The TRINITY is an *absurd*, because is *not understood*. The Deluge had nothing of *miracle*, because it was *done* by NATURE. *Virtue* and *Vice* do not depend on the *soul*, but on the *body*; because they see something in phrenology that shows some *principle*, and *rule* for MAN's *inclinations*. But just this more shows, that our *frame* was done by a wise FRAMER, who does all through *principle*, and *rule*, as every thing else in NATURE: for, were these things done without *rule*, and *law*, these wits would again say, they were done by *chance*. So they deny every thing flatly by *hook*, and *crook*.——

Some *pocket questions* do fashionable Infidels oppose to *Faith*. They say for instance—MAN is *nothing more than a Horse, or Bear*.—— But we answer by asking whether *Societies, Arts, Inventions, and Human Sciences* were invented by *Horses, and Bears*? and whether the *Books*, we study by in schools, were written by *Bears, and Monkies*? Besides, if MAN is a *Beast*; because the *Beast* has *body, blood, and life* in common with MAN: then a *Plant* is also an *animal*; because it has *body, juice, and vegetation* in common with the *animal*.

They say still—Let MAN be an *intelligent being*: yet the *lot of his soul is no more than that of the Bullock, and Fish, when it dies, and is eaten*.——To this we answer, that though in *genus* we are *animals*, in *species* we are *distinct beings*. And if in the same *species* we see *distinct destinies*, how more *distinct* between *species* and *genus*? In the same MAN we see some by lot *poor*, others *rich*, some *kings*, others *vassals*, some *flourishing*, others *miserable*. Here is an enormous *difference* between MAN and MAN: and how can we make one same *lot* between

MAN and BRUTE? Really there is such *disparity* between the *lives* of the ANIMAL, and MAN, as between the *light* of a *candle*, and the *sun's light*. That one is *put out* with a *blow*; whereas this is *perpetual* and *inextinguishable*. And if the Sun *sets*, it only changes from one into another Hemisphere; the same as when MAN *dies*, he changes from one into another Sphere. (Mark, that MAN, and SUN are both images of the DEITY.) Besides there is *lustre* of *diamond*, and *tinsel's lustre*: this one *rusty*, or *fainted* looses at once the *splendor*: whereas the *diamond*, though *rusty*, *rubbed*, or *wasted*, can be newly *polished*. So the same is the difference in the *spirit* that animates MAN, and that, which animates the BRUTE: one *ends* for ever, and the other is to be *refined* and *perpetuated*.——Again. A Clock-maker winds up a *clock* for *one day*, other for a *week*, other for a *half year*, and other for *ever*, if he could find out the *perpetual motion*. In the same way the ETERNAL ENGINEER gives *duration* to some living *engines* for *one day*, to others for a *year*, and to others for *ages*: and HE gives to some a *vital principle* that ends with the *body*; and to others one that passes to *eternal* regions, by having eternal *destinies*, and *laws* that bind them to the DEITY. For, I ask, where are the *social*, *moral*, and *religious laws* put to the *brutes*, and wild *beasts*? where is their *language*, for us to know of their *talents*? and where their *ideas*, *cities*, *inventions*, and *sciences* that may place them in equal scale with MAN? MAN reaches as far as the GODHEAD, and *superior sciences*; whereas the BEAST reaches but *grass* and *corn* with a scanty *instinct*. MAN is GOD'S vassal, and his *end* the ETERNAL'S *court*: whereas the BEAST is servant to MAN, and its *end* is this *mortal life*.* Yet in death it serves to MAN for *food* indeed (as the *ox*,

* The Genesis, speaking of MAN'S animation, says: GOD *blew into him the spiraculum vitæ*—being therefore a *particle* of eternal breath. And the Deuteronomy, speaking of the ANIMAL'S life, says: *eat not the animal's blood; for in it is the animal's soul* (that is, the animal's life.) Therefore, the animal's *spirit* is founded merely in its *blood*: and, this ceasing, its *life*, or *spirit* vanishes. But MAN'S *spirit*, being a *particle* of god's own *breath*, and *spirit*, is *eternal*, (*Divinæ particula auri*), as the poet says.

and *fish* that comes to table *boiled*, or *roast*.) But yet on the table we do not see *dead man's flesh*. Likewise we do not eat *horse* neither, and other *fleshs* called *unclean* : and there is no reason for this, but because they were once *forbidden* by Moses. Therefore, these deniers of REVELATION unwares observe *uses*, that from REVELATION sprung. But in fine, returning to the question, we say: that if in the work of *Creation* the very MATTER itself is *indestructible* ; (since *dissolved* passes away into *new form*, nor even evaporated is *anihilated* :) how is it then possible, that the SPIRIT, of its nature *indissoluble*, be *dissolved* and *anihilated* ? Therefore, this is the nature of *Human Soul*. In this is a *superior intelligence* ; in this an *undestroyable being* ; and in this an *eternal duration*. So the lot of MAN and BEAST is so widely *different* as the *wide chasm* between *temporal* and *eternal*.

Says still the INCREDULOUS—*Let Man be of eternal destiny, and let a GOD be granted: but this GOD is unjust and improvident; for he makes some happy, and some unhappy.*

To this we answer: that *Man-brute* views things with a *carnal eye*, but the eye of PROVIDENCE wisely regards to the *economy* of the *grand whole*, composed of various *pieces* (as we see in mechanical *engines*,) giving to each *part* divers *ends*, that separately seem *imperfections*, but *joined* together make the *harmony*, and the *whole's perfection*. And this we call WISDOM, and PROVIDENCE.

Therefore there must be *poor, rich, noble, common, learned, rustic, kings, subjects, &c.* (Nothing of *equality*.) Each one has his own *charge* to discharge (even *unknownly*;) and each one is in his sphere *perfect*, as in the workhouse of a *Potter* vessels *big and small*, according to their different *uses*: and each being *full* holds no more than its *measure*.

This comparison makes St. Paul, and asks, whether can the *vessel* argue the *Potter*—*why has thou made me in this wise, and not otherwise?** So likewise cannot MAN argue his *CREATOR*. Then more reason have *Animals* to *complain*: for them has GOD submitted to the *whim* of a barbarous *master*, that scourges, and wearies them, without *lucre*, nor *own will*: and they having the same sensations as MAN, not even *voice* did GOD grant them to *complain* of MAN. These surely could *complain*: since we *beat* them, *take* their skin off, and *eat* them. And yet, this being for the Beast a disgrace, it is for us a high grace.—Here mark by the by, that as Beast is subject to Man, though *knowingless*, and *thoughtless*, so Man is subject to GOD, *will* he, *will* he, and *thinking*, or *unthinking*.†

Thus far the *Incredulous*.—But even the *Credulous* himself thinks strange, that the *Impious* may prosper, and the *Just* be trampled. But just in this shines fourth the sway of a PROVIDENT GOD: for the *Impious* has his portion in this world, and the *Just* in the other. Yet even so the worldly flourish of the *Impious* is a *phantom*: since amidst *diadems*, *titles*, and *purples* there are *pinning* souls, *iron* weights, *gnawing* vultures, and upon these blesseless *blisses* will come at last the *eternal wretchedness*. “*Wo to them who now laugh, for they will weep.*”‡ “*As much the pleasure was, so much will be the torment*!”|| On the contrary the *smarts* in the *Just* are the *coin*, wherewith he purchases the *eternal enjoyments*: besides a *peace* of soul is given to him in life, which is not given to the *ungodly*. Therefore the *Pious* is twice

* Rom. ix. 20.

† So as a *horse*, how much soever he may *spurn*, cannot avoid the *bridle*, and the *dominion* of Man: so Man, though he may *repugn*, cannot *shun* the Law, and the *ETERNAL MASTER*'s sway. CHRIST himself said to *Paul*—it is hard to *spurn* against the *spur*: and at the word—*spur*—*Paul* owned his *Owner*: *Lord, what wilt thou have me to do?*

‡ Luc. vi. 25.

|| Apoc. xviii. 7.

blissful, and the Impious twice wretched. “*The Impious, says Job, lead their days in good things, and in a point they descend to hell.*”* But to our point.

Among Atheists are enrolled Dicearcus, Aristoxenus, Epicurus, Pliny, Celsus, Jamblicus, Spinoza, Bayle, Hobbs, Clerck, Franklin, Volney, Collins, Doddwell, Vanini, Perrot, Voltaire, and the Philosophical cabal. All these will have no RELIGION, nor LAW; but without *Religion and Law* there is no SOCIETY. (See Warbuton—*Sur l’union de la Religion, de la Morale, et de la Politique.*) They are things as *natural* to man, and *leagued*, that howsoever he may *think*, he cannot break the *link*. MAN is by nature *Social, Moral, and Religious*. If there is SOCIETY, there is MORALITY: if there is MORALITY, there is RELIGION: if there is RELIGION, there is GOD: if there is GOD, there are SPIRITS: if there are SPIRITS, there is ETERNITY.

But to conclude. Will the Philosopher of *Light* be real *Matter*? Here is a *square circle* (sublime-creeping, dead-alive, and brute-thinking.) Behold discreet Phenomena of the *indiscreet* Chance! *Living* Machines of *dead Matter*! And *Bears-Philosophers*, and *Men-Orangtangs*!



* Job, xxi. 13.

LETTER 2d.



Vos adoratis quod nescitis: nos adoramus quod scimus.

John iv. 22.



We have said of *Atheism*: it follows *Deism*.——He who *adores* ONE GOD but not the TRUE GOD, he knows no more what does he *adore*.

There are many RELIGIONS, but TRUE only ONE; because TRUTH is ONE, and GOD ONE. TRUE and FALSE WORSHIPS are as far from each other, as GOD and the DEMONS. Likewise REVEALED and NATURAL RELIGION differ as widely, as the vast *chasm* there is between GOD, and MAN.

Yes: REASON without REVELATION is an *extinct light*: let the *reveries* of Paganism speak. Men brutalized by their *passions* so far swerved from GOD, as to *idolatrize*. *Sun, Moon, and Stars* were *adored*: the *Plant, Beast, and Man* was *deified*: Rome herself opened to every *Idol a Temple*. Each *Vice* was a *god*; even a goddess *Cloacina*, and a goddess *Pestilence*. In his time counted Varro 3000 *gods*, but Indians to day count 30 *millions*. Oh monstrosity! Yet if there are FALSE DEITIES, just that

proves there is TRUE GOD : since LIE is a *sham copy* of TRUTH.

It is highly proved that from *Judaism* have the Pagans drawn many of their *rites*, as *Temples, Altars, Priests, Censers, Ablucions, Penunces, Pilgrimages* : for the first RELIGION in the world was the PATRIARCHAL and MOSAIC. Therefore from the Hebrews the Egyptians copied ; from these the Greeks ; and from the Greeks the Romans.* Some *wits* pretend that CATHOLICS derive their *ceremonies* from the *Heathens* : but they should know, that the Heathens had taken them from the *Hebrews* ; and that TRUE CHRISTIAN, and MOSAIC FAITH copy each other, as *anti-type* and *type* : only one was in *shade*, other in *substance* : that worshipped ONE GOD *in Person*, and this *Three Persons* in ONE GOD.—Yet, from *Pagan Rome*, they say, did *Catholic Rome* take *rites* and *names*, as *Sacrament, Temple, Sacrifice, Pontiff, &c.* But they must know, that long before Rome was Rome there was *Sacrifice*, ever since Adam, Noah, and Abraham. (Here is *sacrifice* from the *cradle* of the world, whereas Rome dates from the year 3000.) Besides, *sacrament* in Pagan Rome signified a *military oath*, and in Christian Rome a *Sacred Mystery* (*Sacramentum* from *Sacrum* :) and mark, it was adopted by the early Christians, while *latin* was a living tongue : therefore it is not invention of modern CATHOLICS. And if in Pagan Rome there was *Altars, Priests, and High Priest* ; long before the Romans there was all that among the *Hebrews*, and *Jews*. What we thence conclude is, that from TRUTH does LIE take its *mockery*. Then because the Gentiles have also *worship*, and *gods*, shall we say, that from the *Gentiles* derives our GOD, and our WORSHIP ? The Pagans copied some things from Moses, and others from NATURE : so also CATHOLICITY copies some things from Moses, and from NATURE, as common fountain to

† See Eusebius, Clemens Alexandrinus, Josephus. — S. Jerom AD BIBLIAM PROLOG.—Tertulian APOLOG, c. 27.—Memoirs de Trevoux. 1703. Janvier, &c.

both *Christian* and *Pagan*.—But of *Gentilism* enough, being yet a question, whether it is, or not pure *Atheism*. Now *Deism* is of different *forms*.

Some do admit GOD CREATOR, but disown PROVIDENCE : others admit PROVIDENCE, but deny RELIGION : others admit RELIGION, but no REVELATION : others admit MORALITY, but no OTHER WORLD : others in fine believe in GOD, PROVIDENCE, SPIRITS, &c. but deny CHRIST, or CHRIST'S DOGMAS. Of this class is the *Rabbinism*, *Islamism*, and every *Christian Scism*, as *Gnostics*, *Arians*, *Socinians*, *Manicheans*, *Valdenses*, *Lutherans*, &c. But *these SECTS went out from us ; because they were not of us*, (as St. John says :) *for if they had been of us, they would no doubt have remained with us.**

In fine, as in all RELIGIONS there are SECTS, so too in the CHRISTIAN RELIGION we see APOSTACIES ; but let LIE vary to the infinite, TRUTH is ever ONE. Hence the CATHOLIC CHURCH, as *unchangeable*, is figured on ONE ROCK.† Yet *there must be Heresies*, says St. Paul, “ *that the faithful may be manifest.*”‡ There was even this in the time of the Apostles ; but more so with the march of Ages. Came Mahomet, and took away by the sword 200 millions to *Christianity*. Came Arius, Socinus, and others, denying CHRIST'S DIVINITY. Then Luther, and Calvin, denying the EUCHARIST.¶ At last Philosophers came, and Illuminists, denying totally CHRIST. These themselves vary in their *clubs* : some are *idolaters* ; others are *atheists*. Ah ! so far these Refiners *distilled* HUMAN REASON, that they *drowned* it. Behold the *Sages* of the day !——But to our subject.

NATURAL RELIGION, though *true*, suffices not without the REVEALED LAW.

* 1 Joan. ii. 19.

† Math. xvi. 18.

‡ 1 Corint. xi. 19.

¶ Though Luther seems to have maintained the *Real Presence*, yet his followers totally abolished it, *reforming* in this part their own *Reformer*.

1st—NATURAL RELIGION depends on an exact *light* of REASON : but not all have that *light*, nor can all enter into that *indagation*. Therefore there must be a *Positive Religion*, promulgated for all, as LAW. Here is REVELATION.

2d—NATURAL RELIGION without DIVINE LIGHT hardly can guide to TRUTH Men long depraved in *morals* : example all pagan Nations, and famous Philosophers. These followed their *light* of REASON, and fell into thousand *superstitions and nonsenses*. Therefore NATURAL REASON suffices not to guide to TRUE RELIGION.

3d—The *nature* of GOD is *incomprehensible* for a scanty MIND : therefore by the only HUMAN REASON we cannot attain what we owe to GOD ; nor in so many possible WORSHIPS know, which is the *acceptable*, and *agreeable* to the DEITY, unless it reveals it. Therefore for TRUE RELIGION suffices not NATURAL REASON.

4th—HUMAN NATURE through every part of the world shows patent marks of *corruption and degeneracy* from its original *perfection*. Therefore it wants *Reparation*. But who can be the REPAIRER, but GOD, who was its MAKER ? Therefore NATURE suffices not without REGENERATING GRACE.

And in fine.—As without *Human Positive* LAW, each one would take only his *whim, interest and passion* for *ruling Law* : so also without *Divine Positive* LAW, every one would sell for *real FAITH* thousand jarring *creeds*, and *superstitions*, forged in each one's *whimsical noddle*.

Thus REASON, and PHILOSOPHY give not TRUE RELIGION. Among Pagans we see virtues called *vices*, and vices *virtues*. The very *pure* models, Adrian, Trajan, and M. Aurelius (which Marmontel eulogizes as more than Christian,) these very *models*, I say, were only foul mirrors of *immorality*. Of Plato, Plotinus, and other sound Philosophers, says Justin Martyr, that he found not in their Books a *pure fountain*, as the *Gospel* of CHRIST. For, if they

said *good senses*, they said also *nonsenses* : and if they did give *light* to Reason, they did give no *force* to the Heart. This only the GOSPEL can impart ; for it both *clarifies* and *fortifies* : and this *grace* only GOD can give. His WORD is a *sword*, that cuts to the very soul's marrow : and this cutting-power there is not in the Human WORD.

Our NATURE becoming *infirm* by the original *Fall*, only a Divine *force* can *fortify* it. “ *It is not the good that I will which I do,*” says St. Paul : “ *but the evil that I will not, which I perform*”* Therefore to perform *virtue* our NATURE requires GRACE. But these two are totally opposite. NATURE is *deceiver*, and *forcing*, and its end is *passion* : GRACE is *sweet*, and *simple*, and its end *perfection*. NATURE will have no *oppression* or *yoke* : GRACE loves *mortification* and *curb*. NATURE will have its *own interest* : GRACE the *profit* of others. That wishes *veneration* and *honour* : this only the *glory* of GOD. That fears *contempt* : this rejoices in *injuries*. That loves *idleness* : this *labour*. That looks only to the *temporal* : this to the *eternal*. That is *avaricious* : this *charitable*. That inclined to *vanity* : this to *verity*. That loving the *creatures* : this the *Creator*. That prizing but *friends* : this even *enemies*, &c. &c.†

Thus, what enormous difference between *Religion* of NATURE, and *Religion* of GRACE ! and between following REASON, and following REVELATION ! And thus, if NATURAL RELIGION suffices not, there must be REVEALED RELIGION.

Here then is the RELIGION of CHRIST : and here is the LAW of GRACE. The Jewish LAW was also revealed ; but this did only justify through the future GRACE of CHRIST : therefore with the New LAW the Old LAW ceased, as with the *light* vanishes *shade*.

Therefore let frivolous say—there is GOD, but no MAN-GOD. So too says the *Jew*, *Turk*, and *Pagan*, who ad-

1 Rom, vii. 19.

† Kemp, *de Imitat. Christ.* S. 3. c. 51.

mit no CHRIST: but he, who denies CHRIST, is *Anti-christ*.* That CHRIST did really exist, the very Profane Histories do testify, as Suetonius, Tacitus, Pliny, and Josephus. Of HIM speaks the *Al-coran*; the *Sybits* spoke; and spoke *Balaam*. In fine so many *foretellings*, and *facts* in times, and spots so various combine without a jot of *variance*. This is not so indeed in *Novels*, and *Fables*.

Moreover, besides the *marvelous*, that marks his DIVINE PERSON, we have his *Holy Doctrine* (the real touchstone in TRUE RELIGION.) His GOSPEL is not the *jargon* of the Druids, Bracmans, Apollonius, and other fomenters of *passions*, that call vices *virtues*: nor are they the *dreams* of the *Talmud*, the *Al-coran*, the *Veda*, and the *Chinese Tchon-yon*:† but a DOCTRINE the most sound, and most agreeable to the *dignity* of GOD, and to the *society* of MEN. The whole LAW is—to love GOD, and MAN.‡—What LAW more *holy*? *Do not to another, what thou wilt not have for thyself*.|| What more *just*?——From the DECALOGUE Egypt, Greece, and Rome imbibed. But above Lieurgus, Solon, and Confucius shines Moses's DEUTERONOMY; and above the Deuteronomy CHRIST'S GOSPEL.

Here is the SACRED CODE, where is the TRUE RELIGION: for its *doctrine* is *holy*, and its *Founder* a DIVINE AUTHOR. This LAW has reclaimed us from *corruption* into *grace*: this *Grace* performs in us *holy works*: and these *works* render us *happy* in Eternity, and even in Life. Therefore this LAW is of a MAN-GOD; and this MAN-GOD is the GOD of MAN.

The *Polytheist*, who adores *many Gods*, is as *absurd*, as the *Atheist*, who adores *none*. The *Deist*, who admits

* 1 Joan. ii. 22.

† TALMUD means doctrine, from למוד to learn.*Book of the Jews.—ALCORAN signifies LESSON. Book of the Turks.—VEDA means VISION. Book of the Bracmans.—TCHON-YON, that is, REASONABLE MEDIUM. Book of the Chinese.

‡ Math. xxii. 37—39.

|| Tob. iv. 16. Math. vii. 12.

only REASON, adores the UN-REASON: for so many *Reasons*, so many *visions*, and at last a chaos of *dotages*. The *Liberal*, who tolerates all RELIGIONS, is because will have no RELIGION at all: his aim is to set CHRIST on a par with Belial, and with LIE to shuffle TRUTH. The *Machavelian*, who will have *Political* RELIGION, admits only a *phantom*: but this neither *edifies*, nor *satisfies*; because it is only TRUTH that touches the heart. A *Human* RELIGION can make *good hypocrites*, but not *real virtuous*; makes *polished-animals*, but not *Men-angels*.

Yes: only has empire over the soul that, which is *Divine*. Therefore in such a babel of *false* RELIGIONS it matters to know which is the *DIVINE* and *TRUE*: since in *this* is the key of the *temporal*, and *eternal felicity*. But, if *TRUE* is only that, which combines all characters of *Divinity*, and *Sound Doctrine*; *this* is then the RELIGION of CHRIST; and *this* is then that becomes *MAN*. (But alas! *this* is just, what *frivolous* to day fatally *scorn* /)

However we ask: why do the *Jews* *abjure* CHRIST, and to day our *Philosophers*? The *Jews* is because they saw him *poor*, whom they expected a *rich Redeemer* (people will say :) but the Scripture says clearer—*it is because GOD rejected them.** The *Philosophers* too *abjure* CHRIST: because they love **Liberty** (people say :) but the real reason, the Scriptures give, is—*that GOD renounces them.†*—Ah! what dismal *lot* that of the *reprobate*! They think, they *renounce* GOD, and it is GOD, who *renounces* them!

In conclusion.

The *TRUE RELIGION* has been supported, not only by a *FAITH* of 1800 years, but by *pens* of numberless writers. Pray, how could *believe* an *unbelievable* thing so many *Ages*, and so many *Sages*? Nor are the *Fathers* of the *CHURCH* (those called *visionaries*) the only champions of this *FAITH*: but many of our *Ages* of *Lights*, ever since were revived the *Critical Art*, and *Literature*.—

* Math. xiii. 15.—Rom. xi. 8, 10.

† 2 Thessal. ii. 10,—1 Joan. ii. 19.—Jud. 4.—Apos. xiii. 8.

For instance CLARCK—Traité de l' existence, et des attributs de Dieu. BUFFIER—Exposition des Preuves de la Religion. FENELON—Reflexion Sur le Culte et Sur l' Imortalité de l' Ame. TRICALLET—Motifs de crédibilité. GROTIUS—De veritate Religionis christianæ. ABBADIE—Traité de la vérité de la Religion chrétienne. HOUTTEVILLE—La Religion chrétienne prouvée par les Faits.. DITTON—La Religion chrétienne démontrée par la Résurrection de J. Christ. HUET—Demonstratio Evangelica. LEFEVRE—La Seule Religion Vritable. BOSSUET—Discours sur l' Histoire universelle p. 2. FORSTER—De Veritate Religionis. BRUNET—Défense de la Religion. &c. &c.

In short these have hit the mark ; to say more on the matter is *actum agere*. Yet when we speak of *Christianity*, we shall give two penstrokes on the *foundations* of the CHRISTIAN RELIGION (*Divinity, and Veracity.*)

To will have only REASON, and deny REVELATION is most absurd absurdity. Because it is above REASON, it does not follow. to be against REASON: and because it is not comprehended, it follows not, that it is *repugnant*. The *repugnance* is our *ignorance*. Pray, is GOD like MAN? Then HE was no GOD. Even so, far from *repugning*, both FAITH, and REASON *harmonize*, and *one* improves the *other*. (See Huet, and Leibnitz —*Sur l' union de la Foi et de la Raison.*) We may compare Human REASON to the MOON, and DIVINE REVELATION to the SUN: pray in what *repugn* these two *Luminaries*? One is an *opaque mass*, and the other a *luminous body*; however they *harmonize*; and one borrows its *light* from the other. Yet if the *blind* denies the Sun; what is wanting, is not the *light* in the Sun, it is the *light* in the blind.

All in NATURE are trumpets that proclaim a DEITY. Yet is not only folly to deny a GOD; it is so too to deny the TRUE GOD. And who is, pray, the TRUE GOD? GOD INCARNATE. And who is GOD INCARNATE? J. CHRIST, the VERBUM. And what means the VERBUM? The SECOND PERSON of GOD-TRINE. And what does mean GOD-TRINE? ONE GOD of Three Distinctions—*Paternity, Filiation, and Aspiration.*———

It will be said : *these are obscure things indeed*. But just this shews, that GOD is not like MAN; and his *Mysteries* being above HUMAN NATURE, it is not from NATURE that MAN can attain them. Therefore it requires REVELATION. And what is REVELATION? The SUPERNATURAL TRUTH, manifested from Heaven to Mankind, concerning the TRUE GOD, and TRUE WORSHIP. And which are, pray, the *channels* of REVELATION? *Divine* ORACLES, and *original* TRADITION. Well then; if for Truths above MAN, there are no other channels, but ORACLES, and TRADITION, folly it is to reject these sacred *fountains*: it is like one, who will inspect the *minutenesses* in the stars with only the *natural* eye, rejecting *lenses*, and *telescopes*, that bring things to us *near*, and *clear*. Besides, as the human *Eye* has power of *seeing*, and yet without the *sun*, or common *light*, that illuminates the *objects*, it *sees* nothing, being really in the *dark*: so too HUMAN REASON, though a *penetrating* power, is a *blind dark Eye* without the *light* of Divine REVELATION, and HUMAN TRADITION. Even in Human Sciences there is no progress without *books*, and *teachings*, that is, *illustration and tradition*.—In short wordly Sages do their utmost for attaining *secrets* in the stars by the lights of Newton, Wolf, and others, that can be deceived: and why will they not feel interested in the discoveries of the *invisile world*, on *truths* that make the eternal *bliss*, and through *Channels* of the *unerring* TRUTH?—Yet cries out the IMPIOUS—There is no GOD: says the DEIST—There is no REVELATION: and says the APOSTATE—*There is no* CHRIST. Hence a huddle of IMPIETIES, and a hotch potch of SECTS: each *Novator* thinking he invents new LIGHTS, when it is only the *skeleton* of the *old* IMPIETY in *new skin*. *Apostasy*, though changeable in *names*, is at all times the same *farce* over and over. However, Men though never so Impious cannot invent against FAITH what had not invented the *Celsuses*, *Porphiries*, *Jamblicuses*, and *Julians*, and that had not been repelled by the *Origens*, *Justins*, *Irenæuses*, and *Tertulians*. Nothing under the sun

is *new*. Even Budœus marks the *Spinozism* before Spinoza, and Wolf the *Manicheism* before the Manicheans. Besides it is no wonder, if in our times *many* are the *corrupted*; since in all times *virtue* is of the *few*. Already in the Patriarchal LAW, the grand sons of Cain invented IDOLATRY,* and so far *corruption* grew, that GOD overturned the world by finding no *reform*. In the second world the sons of Ham *apostatized* also : it was necessary GOD should call Abraham. and from his *lineage* to choose to himself a *new people*. Yet, this people (otherwise *elect*) being often *perverted*, often was visited of the divine sword : and so far the *divine forsaking* came to, that in the captivity of Babilon only remained Ezra, a maintainer of FAITH, being even necessary LAW newly compiled. At last GOD, offended of so many *perversions*, rejected Israel, admitting in his lieu the *Gentiles*, made into a CHRISTIAN FOLD. However this FOLD, according as it is *perverted*, so is too *punished*, or *purified*. Many times permitted GOD, that the *barbarians* should desolate CHRISTENDOM; and many times roused up *persecutors* to purge his CHURCH; and many times let ERROR, and HERESY spread to prove the PIOUS——However, though in these several crizes did the CHURCH appear to *disappear* a while, it newly *re-appeared* more *bright*, and *flourishing*.

So in this *turn* of things has the world marched, and in this *march* we go. The people of GOD flourishes, or unflourishes, according as it is in the MOST HIGH'S *pleasure*, or *displeasure*; and according as it agrees to his high *decrees*. Therefore let it not be thought that GOD *sleeps*, or that HE is not *zealous* of his TRUE WORSHIP: for, if in his CHURCH there are *Persecutions* and *Heresies*, all that is *decreed* from high, and predicted. Came Mahomet: Luther came: came the Illuminists. The Apocalypse

* The Canites were *Idolaters*, according to Spanheim. Hist. of the Old Test—Selden of the Gods of Syria. c. 3 : and Vossius, L. 1. of the Idolatr.—And they were *Atheists*, according to Jurieu. Hist. Critic. of the Dogm. P. 3. c. 2: and Budœus, Tom. 3. Eccles. Histor. p. 115.

figures this in the—*Open Abiss, the Frogs issued from the Pit, the Locusts, the sealed with the mark of the Beast, the Dragon set loose, the Antichrist.*——

Ah! by the bye, behold the progresses of our **Glorious Age!!!**

In the next we shall paint the *Illuminism* by the History, and Scriptures: since it deserves another *page* the Synagogue of the *Antichrist*, that APOSTACY of the further times, which the sacred ORACLES so much proclaim.——
Dixi.



LETTER 3.

PHILOSOPHISM.

Et nunc Antichristi multi facti sunt;
unde scimus quia novissima hora est.

1 Joan. ii. 18.

We said of *Atheism*, and *Deism*, it is next *Philosophism*, or *Anti-Christianism*.——The name—**ANTI-CHRIST**—is much proclaimed in the Sacred Pages: and the furthest Times, which the Holy Fathers mean of the *Anti-Christ*, are fatally our Epoch.——Says St. John: "*Many became Antichrists, whereby we know that it is the last Hour.**" Says CHRIST (speaking of the last times:) "*There will be wars, rumours of wars, people against people.....false Christs will rise and seduce many.*"† Pray: is not this the picture of our Days? Moreover, GOD framed the whole Fabric in 6 days; (and 1000 years for GOD is a Day:‡ now is the 6th millenium: therefore is the *last Day*. And in short, the *oral LAW* lasted two thousand years: the *written LAW* nearly two thousand: thus the *new LAW* will be also about two thousand.——Now, *Illuminism* being the focus of the *Anti-Christ*, we shall give on this two critical pen-strokes, marching by History, and then by Scripture.

The *Illuminists* boast, that their SECT is as old as the World; hence their *date* from the *era* of *Light*. But the

* 1 Joan ii. 18.

† Matt. 24.

‡ 2 Petr. iii. 8.

same boast have the *Egipcians*, *Chaldeans*, *Chinese*, and *Bramans*, all claiming *stupendous antiquity*. Say the *Egipcians*, that the GODS reigned in their country 34201 years, when the World has not yet 6 thousand. Say the *Chaldeans*, that their *Zoroaster* did exist before Plato six thousand years, that is, more than two thousand before the creation of the world. Say the *Phenicians*, that *Tyre* was built the year of the world 1120, that is, more than 400 years before the *Deluge*. Say the *Chinese*, that *Fohi* founded their Monarchy before the christian era 3331 years. (Behold *China* more than 1000 years above the *deluge* without being drowned !!!) And in short say the *Bramans*, that the Books of their *Brahma* are written 150000 years back. What a plumpy *stories* !!! But no wonder when the *Arcadians* claim their *antiquity* before the existence of the *Moon*.* Yet, if the children of light lay their head on the world's *pillow*, they are right: since their SECT is *child of the Old Serpent*, which is the very *antiquity* in person. A son of *light* does not believe the GOSPEL of 1800, nor the BIBLE of 3000 years; and yet he believes *dreams of the date of the World*. What incoherence! Nay, some trace *mankind* even above Adam and Eve. But pray where are the *acts*, and *records* to vouch those *stories*, since their is no *writing*, nor *history* previous to Moses in all Mankind? However, putting aside *Quixotic Tales*, let us go by sound *history*, and sound *criticism*.

Barruel traces the *Luminous Cabal* from the *Manicheans* (heretics of the 3rd century:) and is to be marked, that these are risen up from the *Gnostics*, which signifies—*Illuminated*. So in their *name*, their *clubs*, their *god-belly*, their *mysteries*, their *naked figures*, their *wantonnesses*, and their *vain glory* of the only *sages*, they are a real copy of our *Philosophical Cabal*. Other critics derive it from the dregs of the *Templars*, which Clement the Vth. suppressed in the century XIV. But let the SECT spring,

* If some ancient Nations sometime reckoned months for years; yet the most part constantly observed the sun's course, and a solar *twelvemonth*; as also months of 30 days by the lunar period; and weeks of 7 days, as proved from Josephus, Dion Cassius, Hesiod, Homer, Herodotus, &c.

whencesoever it will (for not even the SECT knows it itself,) it is true, that is the IMPIETY of all times, newly started with different *Name*. Besides its patriarchs are known of yesterday, *Voltaire, Diderot, Frederic, Weishaupt*: therefore what for to boast **Antiquity**?

What splendour (will they say) *the world drowned in Lights!!!* But funeral *Lights*, that burn with *blood*! Eversince Men opened their *eyes*, we do not hear but *wars*, and *rumour of wars*; all the world in a *blaze*. What order of *disorder*!

They promise **Fortunes**. But never in the world did reign more *misery*, as eversince are in vogue the black *Lights*. Besides Men *corrupted* in morals, turned *Beasts*. What a *polishing magic* that converts Men into *Kangaroos*!!

They inculcate **Philanthropy**. But never in HUMANITY was there more *inhumanity*: all *egotism, hatred* and *fraud*: *man* against *man*, *nation* against *nation*. What a *philanthropical brotherhood*!

They trumpet **Liberty**. But, pray, do we call **Freedom** an heinous *slavery to passions*? Besides, one can be an *Epicurean Hog*, without wallowing in a *Liberal Bog*.

And, pray, what sort of *fund* are these **Sublime Lights**? *Fable, newspapers, and novels*. From these *channels*, every *clerk*, and *pedlar* sucks in *stuff* and *puff*, turning into children of Minerva by *hocus-pocus*, sneering at governments, and majesties, and disputing even the throne to the DEITY. What a *treasure*!

O glorious Age, in which **Disorder**, and **Misery** rage! We live in a stripped *carcass*, round whose coffin are ranged LIGHTS, as mournful *torches*, better to show what we *were*, and what we *are*. Our forefathers in their *plain simplicity* were far *happier*: they enjoyed *innocence, good faith, charity, joy, peace*, with flourishing *health, and wealth*: whereas our **Luminous Era** is a

- puddle of *strife, hatred, intrigue, bad faith, malice, grief, disease, and poverty*. We are real copies of our father Adam: as long as he was *innocent*, he lived in a *paradise*: and after his eyes were opened, he did not see round about him, but a *briars place*, and a *mattock*.

Yet **Glorious Age**, in which every *clown* is a *sage*, and the general *polish* a real *pledge*! Well. *New comforts* indeed have been invented in *Arts*, all good for our *bodies*: but looking to our *moral sphere* our **Illumination** is **Depravation**. When we see a *Human Being*, it is not that *statue of flesh*, which we regard (else any *defunct* would be a *tantamount*;) but we regard what is within that *statue of flesh*, in that *wall of matter* (the *Immaterial Being*, I mean) where holds its throne REASON (a kingly *power*,) and the crowned virgins, VIRTUE and PERFECTION. But alas! Our **Regeneration** has made all **Deformation**. We do not see but *bodies* without *souls*: *reasons* with no *reason*: *Religion* a *phantom* or *vision*: in fine all **Liberty** really, with two *Idols* *Mammon* and *Belly*. Pray, is this the **Glorious Age** of **Lights**? A *reformed-deformed Race*: a *progressive-retrocessive Pace*. Never was there more *society*, and never more *discord*: never more *philanthropy*, and more *egotism*: never more *education*, and more *immorality*: never *finer speaking*, and *fouler acting*: more *wittiness*, and more *bagatelle*: more *discovery*, and more *decline*: in fine *retrocession* all, no *progression* at all. What a *problem*! Let a Luminous *wit* decipher this by NATURE. No. He must look up to the Heavenly Rod, that *flogs* our *polished backs*.——*Peace*, and *joy* are dead. All bliss is *blasted*. We but only aspire to be again what we were before; since all mouths sound forth—REFORM. And what is *Reform*? It is to come again to the *form*. So when we vaunt a *superior Age*, we aloud confess our **Degradation**, and **Degeneration**. What sad figure does MAN cut in the world! When we think that we *improve*, we *disimprove*. We take *sun-setting* for *sun-*

rising. Really our **Lights** are **Blights**. The *social moral body* is so far distempered, that defies all nostrums of Human *policy*: such *gangrene*, and *murrain* gnaws the system, that no *human art* can put life to this *going-to-be mummy*, except HE who said to rotten Lazarus—*rise-up*. Indeed all our *sores* come from an avenging Heaven: and HE only, who gave the *disease* can restore the *ease*. Yet Pagan Rome in her scourges appealed to Sibylline Books, and Oracles to appease her Deities. But our **Luminous Epoch** will have no GOD, as a *Being no-Being*. Yet the *visible Rod* in the *invisible Hand* of this *no-Being* does in our backs *wondrous wondrous*!

It is really a *pity*, that our *Polishes* are *illusions*: since we only improve in *Infidelity*, *Immorality*, and *Decayed Fortunes*. It is true we make high progresses in *colours*, *vapours*, and *fumes* (as *pompous shows*, *steams*, and *gazes*.) But, if our *minds* produce new *schemes*; these *schemes* produce new *wants*: these *wants* new *wishes*: the *wishes* new *passions*: and these *passions* new *crowns* to our **Misery**. All these are *comfortless comforts*, chiefly when our hearts enjoy no *joy*, nor true *bliss*, and *peace*. Really when we vaunt ourselves superior to past Ages, we are only the *Clay Feet* of Nabuccadenezzar's *statue*. The *gold*, *silver*, and *brass* are gone in Past Ages: and for us only remains *iron*, and *clay*. So instead of being in the *pitch*, we are in the *pit*: and so far *piteous*, that we *admire* our *mire*! But to conclude.—Eversince Noah down to us has **Corruption** gone by degrees: and it is in our wretched Epoch, that joins in a heap the *puddle* of all Ages. The first time did GOD overwhelm the world, finding no *Reform*. The second time came CHRIST from Heaven to *reform* it in *person*. Now third time what will be? pray. The **ANTICHRIST** will come indeed (to whom the *Liberals* are harbingers:) and then will again CHRIST come, whose only *breath* will undo the babel of *Lusbel*.*

* 2 Thessal. ii. 8.

The French Revolution was *brood* of the Philosophical *Hydra* ; and France itself the prapagater of this *Hydra*. Now it goes on its course till one Day (*half century more, or less* :) and then all this will fall to the ground, re-flourishing more than ever the CHURCH of CHRIST.* All *hell*, and *world* labours hard to defeat the work of CHRIST ; and an only *flash* of his *light* will undo all labirinth of *darkness*. So *many* a man *learned*, and *rich* with *prizes*, and *plots* conspired to supplant the work of 12 *poor unlettered* ; and at last all *baffled*. Besides these amidst dangers preached *openly* ; those mine *secretly*. These proclaimed a hard LAW : those preach sweet LIBERTY. What a difference ! Yet even so, *one* only Paul in 30 years gained to the FAITH all the world : whereas those labour from the beginning of the world (as they say) without seeing yet the end of their *task*, *combined*, *wise*, *wealthy*, *countenanced* ; and the 12 *unlettered*, *unprotected*, *dispersed*, *struggling* with *passions* and *thrones*, yet they conquered all, whereas those still *mine*, till when they think the FAITH *mined*, they themselves will be *mined*. How GOD scorns the *wise* ! So Voltaire wishing to crush CHRIST, blaspheming he *died*, but the CHRIST *lives*. So Julian, challenging CHRIST himself, dying exclaims—*overcamest thou, Galilean*. Behold the *lot* of our *Impious* : *perish* they, and *destroy* themselves each other, but the CHRIST, and the FAITH ever the same. All Hell strives to root out the Tree of FAITH, and it gains more *root* : more it is *struck*, more is *renewed* ; more it is *watered* with *blood*, more is *revived*. What grand *triumph* !

Till here we depainted *Philosophism* by History, and Facts ; now by Scripture. Let us open the sacred *Oracles*, and we will see our *Liberal Philosophers* sketched after life by the masterly *pencils* of four Apostles.——Cry out wits—the *Bible is a jargon of Fables* : but how these *Fables* lay open a *future*, precisely *verified* ! Here

* Osee. liii, 5.——Malae, iv, 5.——Esdr, i, 4, c. 6, v. 26.

cry out other wits—it is because the Apostles were cunning knowers. But how do agree those *kunningnesses* with rough pedants, unless they are divinely inspired? which are, pray, the *machiavelians* of the world, who see through a telescope long *futurities*, that fail not? If this is called *machiavelism*; these *machiavelians* it is that we want: for these are indeed real **Illuminated**.

Philosophism demonstrated by Scriptures.

“There will come impious men, who deny CHRIST..
“despise dominion, and blaspheme majesty.* These are
“they, who separate themselves, sensual men, having not
“the Spirit:† promising liberty, whereas they themselves
“are the slaves of corruption.”‡

We ask: is not this the real portrait of our children of Lights? But let us see further the whole picture in full.

“Let no man deceive you,” says St. Paul; “for the
“day of CHRIST will not come, unless there come first an
“apostacy from FAITH, and the Man of sin be revealed,
“the son of perdition, who opposeth, and is lifted up
“above all that is worshipped, so that he sitteth in the
“temple of GOD, shewing himself as if he were GOD.. Now
“you know what whithholdeth, that he may be revealed in
“his time. For the mystery of Iniquity already worketh:
“only that he who now holdeth, do hold until he be taken
“out of the way. And then that wicked one shall be
“revealed, whom the LORD JESUS shall kill with the Spi-
“rit of his mouth, and shall destroy with the brightness
“of his coming: him, whose coming is according to the
“working of Satan in’ all power, and signs, and lying
“wonders, and in all seduction of iniquity to them that
“perish: because they received not the love of the TRUTH
“that they might be saved; Therefore GOD shall send
“them the operation of Error to believe lying: that all
“may be judged who have not believed the TRUTH but
“consented to Iniquity.”§

G L O S S .

In this picture we see the person of the *Anti-Christ*: the *apostacy* from FAITH in the person of *Impious*, and *Libertines*: the *progress* and *wonders* of *Impiety*, and of

* Jud. 4, and 8. † Ibid. 19. ‡ 2 Petr. ii. 19. § 2 Thessal. ii. 3 to 11.

the *wicked one* (whom the *breath* of CHRIST shall destroy :) and finally the work of *error*, that GOD will send, that the Impious may be deceived; because HE *rejected* them, as HE did *reject* the Jews. Therefore they think themselves, they *despise* GOD, and it is GOD that *despises* them; and they think they contrive *plots* against FAITH, and the *plot* is contrived against them themselves.

Says more the Apostle. "In the last Days dangerous times shall come on. There shall be men selfish, covetous, haughty, blasphemers, rebellious, ungrateful, depraved, uncharitable, slanderers, unchaste, merciless, traitors, stubborn, puffed-up, loving more pleasures than god, having an appearance of virtue but denying the value thereof....ever learning, and never attaining to the knowledge of TRUTH, &c."*

G L O S S .

Behold a *fac simile* of the *Enlightened* SECT. They are *egotists*, *vaunters*, *proud*, *revollers* against altar, and throne, *corrupted in morals*, inflated with *puffy lights*, having only for god their *paunch*, and *pleasure*. They proclaim a shell of *philanthropy*, but profess no marrow of *virtue*. They have *glory* in being *researchers*, and *knowers* (that is, *illuminated*,) but never come to *reality*, always forging *new schemes*, *new plots*, *new felicities*, and ever *bafléd*, and *fatalized*. Oh what dismal **Illumination!!!**

Saint Peter says. "There were in Israel false prophets, even as there shall be among you lying Teachers, who shall bring in ruinous Sects and disclaim the LORD who redeemed them.....Many shall follow their riotousnesses, through whom the way of TRUTH shall be reviled: and with feigned words shall they through covetousness make-merchandize of you. The condemnation of these long since tarries not, and their perdition slumbers not. For if god spared not the guilty Angelsand reducing to ashes the cities of the Sodomites, and Gomorrhites condemned them.....more shall he condemn especially them, who walk after the flesh in

* 2 Timot. iii. 2 to 7.

“unclean lusts, and despise government, audacious, self-willed, introducers of Sects, blasphemers. These men, as irrational beasts,—(disclaiming those things which they know not) shall perish in their corruption, receiving the reward of their injustice. They repute pleasure the delight of life....alluring unstable souls, children of perdition.....And speaking proud words of vanity, they allure by fleshy lusts even those who avoid such as converse in error; promising them Liberty, whereas they themselves are the slaves of Corruption.”*

G L O S S .

Here we see painted the *impious Cabal*. They deny CHRIST (a peculiar feature of this *Body*, since all other SECTS profess CHRIST.) They make a *traffic of souls*, tempting by *ambition* (another feature of this SECT, which promises to proselytes *lucks*, and *lucres*.) They give themselves up to *lewdness* and *profligacy*. They *despise* all that is *government*, and *law*. As *brute beasts* they make the *unclean delight* their *sovereign good*. They allure to their SECT the *light-minded*, and *unstable*. And such as shut their *error*, those they try to gain by their *passions*. And finally they promise **Liberty**, when they are but *slaves* to heinous *vices*: and by this **Liberty** it is that they are stiled **Liberals**.—Oh what exact *pencil*! How St. Peter, a *rustic*, knew well our **Illuminated!!!**

But more *lively* is Saint Jude's *pencil*. “Certain men says he, will secretly steal in, (long ago prescribed unto this condemnation,) impious, turning the grace of our LORD GOD into riotousness, and denying the only Sovereign Ruler, J. CHRIST.....These men defile the flesh, despise dominion, blaspheme majesty....They re- vile whatever things they know not; and what things so- ever they naturally know like dumb beasts, even in these they are corrupted. Wo unto them! for they have gone in the way of Cain; and after the error of Ba- laam they have for reward poured out themselves, and perished in the contradiction of Core. These are spots in their banquets, feasting together without fear: clouds without water, carried about by the winds.....raging

* 2 Petr. ii. 1 to 19.

"waves of the sea, foaming out their own confusion :
 "wandering stars, to whom the storm of darkness is re-
 served for ever These are murmurers, full of com-
 plaints : walking according to their own passions :
 "their mouth speaketh proud things, valuing the persons
 for gain's sake. But you, my dearly beloved, be mind-
 ful of the words that have been spoken before by the
 "Apostles of our Lord J. CHRIST : that in the last time
 "there shall come these mockers, walking according to
 "their own passions in Impiety. These are they, who
 "separate themselves, sensual men, having not the Spi-
 rit."

G L O S S .

What lively *features* of our Cabal! *There shall steal in privately*, says he, *certain Impious* : (for *privately* the impious SECT spreads, secretly alluring and teaching *proselites*.) He says : that *they deny CHRIST* (being therefore *anti-christs*. That *they despise government*, and *majesty* (therefore *law*, and *king*.) That *they revile whatever things they know not* (consequently GOD, soul, eternity, &c.) That *they go after Balaam for reward* (for the SECT offers *advantages*, and *lucres*) That *in their banquets they are blemishes* (for their GOD is their *belly* ; and their dinners *feasts of beasts*.) That *they are clouds without water* (in their conceit *puffed-up*, but all *vapor*.) *Wandering stars*, to whom the storm of darkness is reserved for ever (setting-up for *Illuminated*, but enjoying at last the light of the *Abysse*.) *Walking in their passions*, and *valuing the persons only* "by interest (since *licentiousness* is their *law*, and *egotism* their *virtue*.) Finally that *they separate themselves, sensual men having not the Spirit* (because they hold apart *secret clubs*, swerving from the *faithful*, whom they call *profane* ; and and as *animal-men* they deny the *Spirit*, living as *brutes*.) Pray, is there a *pencil*, that more to the quick should paint our fashionable *Wits* ? No doubt the Apostles had a good *Telescope*, that penetrated a veil of 1800 years ! These are indeed the *real Illuminated* !

• S. Jud. v. iv. to xix.

St. John says " I saw a Beast coming out of the sea,
 " having seven heads, and ten horns, and upon his horns
 " ten diadems, and upon his heads names of blasphemy.
 " And the Dragon gave him his own strenght, and
 " great power..... And all that dwell upon the earth
 " adored him, whose names are not written in the book of
 " Life..... And he did great signs..... and seduced them
 " that dwell on the earth..... and shall make all, both
 " little, and great, rich and poor, freemen and bondmen,
 " to have a character in their hand, or on their foreheads,
 " and that no man might buy, or sell but he that hath the
 " character, or the name of the Beast, or the number of
 " his Name. Here is wisdom. He that hath understand-
 " ing, let him count the number of the Beast. For it is
 " the number of a Man; and the number of him is 666."*

G L O S S .

By the *Beast* of the Apocalypse do the *Mystics* understand the REIGN of IDOLATRY, and the ANTI-CHRIST. ANTI-CHRIST is he who denies CHRIST, but chiefly certain *impious Man*, who at last shall appear at the head of the *Idolatrous world*, and will declare himself against CHRIST. What do we see already, but SECTS, and APOSTASIES? Therefore there only wants at the head of this Cabal its *impious Chief*. As *mock-christ*, he will follow CHRIST in a *mock career*. He will reign 3 times and a half, as CHRIST who preached 3 years and a half, and lived 30 years and a half. So probably he will live the same age, and will have the same years of public life. And as CHRIST had many Patriarchs who typified him, as *Melchisedech, Isaac, Joseph, David, and others*: so the ANTI-CHRIST has also his types in *Antiochus, Nero, Julian, Mahomet, and others*, already reputed for real *Anti-Christ*: but he must appear in the *Last Times*. And as things are nearly ripe, he cannot be half-century far.

St. John says: "that all that dwell upon the Earth adored the Beast, those, whose names are not written in the Book of Life." Hence we see that IDOLATRY will be

* Apoc. xiii. 18.

universal, but Satan will have no power to seduce the *few* GOD's *elect*, but only the *reprobate*. These will the BEAST make to be *marked* in their *hand*, or on their *fore-heads*, and that only they *buy* or *sell*, who have the *mark of the Beast*.—This we see in our Days verified. *Impiety* flourishes, while *merit* and *virtue* is disdained; *good sense* is called *silliness*, and FAITH *fanaticism*. Therefore real VIRTUE is *rare*, and if *any thing* in vogue, is HYPOCRISY.—By the *mark* of the *Beast* we can understand the *character* of *idolaters*: by the *name* of the *Beast* the *title* of *anti-christs*: and by the *number* of the *name* of the *Beast* the *firm* of *apostates*.—Some have found out the *number* of the *Beast* 666 in the greek name—*Maometis*: and the same *number* they have found in the word—*Apostate*—(in greek—*Apostates*.) Behold a *generical name*, that involves every *renouncer* of FAITH, and every member of the *anti-christian* SYNAGOGUE.*

M ..	Is worth ..	40
a		1
o		70
m		40
e		5
t		300
i		10
s		200
Total,		666

A ...	Is worth ..	1
p		80
o		70
st		6
a		1
t		300
e		8
s		200
Total,		666

How in the DIVINE ORACLES is laid open the *occult future*! And how in its mirror reflect the deep *features* of our **Children of Light!!!** What exact pictures!!!—Dixi.



* See Pastorini, and the Precursors of the Antichrist.



We do not pretend to *divination* or *mystification*: yet we possess an ancient manuscript, preserved in some Portuguese families for upwards of 100 years, of a *prophetic* kind, where by the *past* we may judge the *future*. It runs thus:—

- " *Anno 1755 Magnus terræ motus.*
- " *Anno 1790 Ira Dei super terram.*
- " *Anno 1800 A paucis cognoscetur Christus.*
- " *Anno 1845 Pastor non erit*
- " *Anno 1886 Surget vir magnus.*
- " *Anno 1899 Infideles Deum cognoscent, &c.*

(We suppress the rest.) There is no larger *history* in smaller *compass*.—The first epoch 1755, is when Lisbon was destroyed by an Earthquake, that was felt in Europe, Asia, and Africa. 1790 is just the time of the French *Revolution*; and all ever since is in a *flux* and *reflux*, out of *form*, wanting *reform*. 1800 is when *apostacy* and *infidelity* has come to a *pith*. 1845 it seems the *Pontiff* and *Priesthood* will suffer. (All Monasteries are already abolished in Spain and Portugal as first steps: at last the blow will be probably aimed at the *Head* in Rome.) 1886 the *Anti-Christ* it seems will appear.

Some of the *Reformation* have taken the *Pope of Rome* for the ANTI-CHRIST. But *Anti-Christ* is he, who in *profession*, *word* and *deed* is against CHRIST, whereas the very contrary to this is professed by the ORTHODOX CHURCH and her CHIEF. Besides the *Anti-Christ* will appear in the Latter Ages, and will last 3 years and a half only.

It is said, that the *number* 666 is found in the words *Romiit* and *Lateinos*, and therefore in the *Roman Pontiff*. But the *number* 666 is the *number* of a *Man*: therefore the *name* of an *Individual*, and not the *name* of a *Nation*. Then every Roman, and Latin would be an *Anti-Christ*. Besides, this number is *forced*; since they add a letter to *Latinos*, making *Lateinos*, for to make up 666.

They say more, that in—*Vicarius Filii Dei*—is found 666. But already we said, it must be the proper *name* of a *Man*, and not *patronymic*, nor *epithet*. 2d.—The numeration must be *greek*, since the *Apocalypse* was in *greek*. 3d.—The letters in *Vicarius Filii Dei*, if counted all, sum up 1563, since each letter has its *peculiar number*.



L. C. T. C. R. 4th.

CHRISTIANITY.

Nec aliud nomen est sub cælo datum,
in quo oporteat nos salvos fieri.

Act. iii. 12. A

Atheism, Deism, and Philosophism being rebated, it remains to establish *Christianity* in its bases—**Divinity, and Veracity.**

The CHRISTIAN RELIGION is founded in all there is most *mighty* in human or divine FAITH: and if this *faith* is worth nothing; then nothing is worth the *faith* of all Histories of the world; and all most *sacred* amongst Men. We may say, did never exist *Cyrus, Alexander, Scipio, Socrates, Plato, &c.* All what is said of *annals, and epochs*, all we may say, is a **Fable.**—But to proceed.

TRUE RELIGION is marked with two grand *seals*—**Prophecy and Miracles.** J. CHRIST we see is the promised MESSIAH since the rise of the world: and all whatever the prophets said of HIM, all we see verified to a jot, and dot. Even *David, Daniel, and Ezra* call him by his own name—J. CHRIST: and this 400, 700, and 1000 years before his coming*. His death and affronts are foretold

* David 1000 years before CHRIST says: "The kings of the earth set themselves against the Lord, and his Anointed." (Anointed is in greek christ.)—Isaiah 700 years before CHRIST, says: "The Lord has anointed me to preach unto the meek the good tidings." In 6. (The Anointed is CHRIST, and Good tidings is the GOSPEL, both so called in greek.)—Habacuc 7 centuries

with minuteness so far, that David, and Izaiah seem an *history* already *past*.*

The very *Oracles* of Paganism proclaimed HIM. The profane *Sibyls* depaint CHRIST in such *tenor*, and *colours*, as the sacred Prophets themselves. Of these *Sibyls* bear witness *Homer*, *Virgil*, *Cicero*, *Varro*, *Betuleus* and *others*: and here is the substance of their penstrokes concerning the MESSIAH.

The PERSIAN or CHALDEAN SIBYL mentioned by Nicator, is 1500 years before CHRIST; her name is SAMBETHA.

"A voice, says she, will come through the wild places
"as harbinger, crying to all miserable mortals to cleanse
"their minds from vices; and with clean waters to illustrate their bodies.....The invisible word shall be
"palpable. The agreeable prince, who alone can give
"real health to the fallen, born from a virgin mother, will
"be seated on an ass-colt. In that time many will say
"many prophecies; but to say all in a word—this, being
"god the MOST-HIGH, will be born from a chaste virgin."

The LYBIAN of which Euripides makes mention, says:

"The day will come, when the LORD will illuminate
"the thick of darkness; the synagogue will be dissolved,
"and the mouths of the Prophets will cease, and the
"King of the Living will be seen, and the Virgin mistress
"of the nations will hold him in the lap, and mercy will
"reign. Then blind will see, lame will walk, deaf will
"hear, dumb will talk, furies will be cast off, and dead
"will stand up."

The SAMIAN, named PHYTO, mentioned by Eratostenes, lived in the time of Aod, before CHRIST 1411 years.

before CHRIST says: "*I will joy in god my JESUS.*" Habac. iii. 18.—Daniel 500 years before CHRIST says: "*70 weeks are determined to anoint the Most High, and after 69 weeks shall the MESSIAH be slain.*" Occidetur CHRISTUS. Dan. ix. 24, 26.—Ezra 400 years before CHRIST says: "*Behold the times shall come, when.....my Son JESUS shall be revealed with those who are with him.....and after those years my Son CHRIST shall die,*" Esdr. i. 4. c. 7. v. 28, 29.—Here we remark that as a *mystery* is nearer at hand, so the *revelation* is more *explicit* and *clear*. Thus in the order of Prophets Ezra is the *clearest*, as the *last*, as in the order of Sibyls the last or Albunea is the *clearest*. And just for this *clearness* both are rejected as *apocryphal* by some critics, not discerning the natural way of Revelation in throwing off the *obscure veil*, when the *mystery* approaches, as it were a *twilight* of the rising light.

* Ps. 21.—Ixai. 53.

"Hail chaste Sion, says she, the day will come, and the King will be born. The beasts of the earth shall worship him; and it will be said—*glory to him in heaven*. Then will they be able to touch with the hand the illustrious King of the Living, whom a pure Virgin shall harbour in her bosom. This Heaven confirms, and the shining stars."

The ERYTHREAN, mentioned by Apollodorus Erythræus, was called HERAPHILE, flourishing in time of Debora, before CHRIST 1300 years. She says.

"In the latter age the Divine Generation shall be humbled: the Divinity will be united to Humanity. The Lamb will lie on the hay, and GOD, and MAN will be nursed as a child. Signs will precede among the Jews. A most old woman will conceive a child. A star in the world will be seen..... This god will select a twelfth number of fishermen, humble men, and one devil. Not with sword, or war will he subdue, but in the fishermen's hook, despise, and poverty will he overcome riches, and tread pride. Four animals will rise for his witnesses. And a horrible Beast will contradict him, come from the east."

The DELPHIAN named THEMIS, and according to others DAPHNE, of whom Chrysippus speaks, lived about the time of Gedeon near 1300 years before CHRIST. Homer availed himself much of her *predictions*. She says.

"Immense rejoicings solicit the heart of this great Prophet, who will come into the world, conceived from a Virgin. Israel shall give him slaps, and spit him with perverse mouth, and will give him to drink some vinegar and gall."

The PHRYGIAN, recorded by Marcianus Capella, prophesied in Ancyra, in the time Thola, judge of the Hebrews. She says.

* This *Beast* is Mahomet, and the Last *Anti-Christ*.—This Sibyl composed some *acrostic verses*, the initials of each verse making up a *motto*. Of this makes mention Cicero, L. 2 de *Divinat.* who, pleased with such piece of ingenuity, translated them into latin, as Eusebius records L. 4. c. 32. So the initials of these verses, joined together, make this motto—

JESUS CHRISTUS, FILIUS DEI, SALVATOR, CRUX—Hence the emblem **IHS.**

" I saw the Sovereign god, who would chastise the
 " follies of men : and that our flesh might pay our sins, he
 " would send his Son from heaven into a Virgin's womb
 "The temple's veil will be torn : tenebrous night
 " will occupy for 3 hours the middle of the Day : and
 " with 3 days' sleep will he pay the mortal fate. Then
 " returning to life again, he will be the first, that will
 " show the beginning of resurrection to his chosen ; since
 " by conquering death, he shall bring us life."

The CUMAN, from Cumis in Ionia, was called AMAL-
 THEA. She is of the time of Priscus Tarquinius (as the
 Roman history attests) 600 years before CHRIST. Virgil
 calls her DEIPHOBE.

" Then, says she, will come to the mortals the simi-
 " lar to mortals on earth, Son of the Omnipotent Father,
 " dressed with body, &c."

At last she shews in an anagram of greek letters the
 name JESUS.

The Hellespontical, native of Troy, mentioned by
 Heraclitus Ponticus, lived in time of Solon and Cyrus,
 500 years before CHRIST. She says.

" From the high dwelling of heavens did god look to
 " his meek : and will be born in the latter days from an
 " Hebrew Virgin in an earthen cradle.....He, being
 " ing a similar shape, will teach all."

The CUMÆAN, mentioned by Nevius, præphesied in
 Cumæ in Italy, where she came from Babilon, daughter of
 Berosus, Chaldean Historian, less than 300 years before
 CHRIST. Virgil repeats the substance of her verses in his
 Ecloga-4th. She says.

" When god will send from high heaven the King ;
 " then will the earth yield to the miserable mortals most
 " abundant fruits. Heaven will rain honey, and springs
 " flow with milk. The Earth shall not fear sword, but a
 " high universal peace shall flourish. Lambs will feed in
 " the hills with wolves, and kids with leopards : bears
 " will walk with calves, and the carnivorous lion will
 " step into the stable with the ox.....Humble in all
 " he will have for mother a pure Maiden, which in beauty

"will surpass other women. Rejoice, thou maiden; for
"the eternal light will remain with thee."

The TIBURTINE, called ALBUNEA or CASSANDRA, prophesied in Italy, under the reign of Augustus Cæsar, in which time CHRIST was born.

"The Anointed, says she, will be born in Bethlem,
"and shall be announced in Nazareth when the Pacific
"Bull will reign.* O the blessed mother, whose breasts
"will give him suck..... And coming the third day to
"light, and after teaching all, he will ascend to heaven,
"carried by clouds."

N.B.—It cannot be said that the *Sibylline Oracles* were invented by Christians after the Christian Era, since Marcus Varro (a learned Roman who lived 100 years before CHRIST) makes mention at large of these *Sibyls*, which in number, he says, were *ten*: and both Varro, and Fenestella, another Heathen, affirm that the *writings* of the *Sibyls* were gathered by the Romans from all parts of the world, and laid up with religious awe in the Capitol under the custody of the High Priests, so as no man might see, or touch them, but only the Quindecimviri†. Also, a special leave was granted by Augustus Cæsar to Virgil, as Constantine proves from his *Ecloga 4th*‡.

Besides these splendid *Oracles* there is the *prophecy* of the Heathen Balaam to the Moabites:—*From Israel a star will rise*: and of this *star* makes mention Chalcidius, and Pliny.§ Pliny calls it a *comet*, shining in the latter end of Augustus's days; of such bright and grandeur, that an *image* was erected to it in Rome: "*Cometes iste* (says he) *in uno totius orbis loco colitur in templo Romæ*."|| Besides this *star* there were 3 *distinct suns* seen at one time shining in Heavens, which 3 joined afterwards into *one sun*, as Eutropius, and Eusebius testifies.¶

Now we ask: which was ever the *notable mortal*, preceded by *betokenings* of such stamp? Even FABLE itself has not invented *one*. And what MAN wrought more won-

* This Bull was Augustus, who had for ensign a Bull, being called Pacific for ruling the world in peace. † Varr. L. de Reb. Divin. ad Cæsar. Pontific. Fenestella de Quindecimviris. ‡ Constantin. orat. c. 18.

§ Chalcid. comment. in Timæum Platonis. || Plin. L. 2. c. 23. ¶ Eutrop. L. 6th. Euseb. chronic.

ders in the face of the whole world, and in the broad of the noonday? *Apollonius Tyaneus*, and *Mahomet*, (will cry frivolous *nits*.) But pray what have these done, worth *faith*? The only voucher of Apollonius is Philostratus, a renowned *Fabulist*, that lived 120 years after Apollonius.

Therefore neither is he of the same time of his *hero*, nor does he *vouch* what he says but with thousand *contradictions*: whereas the *facts* of CHRIST are sealed up with thousand *eyes* that saw, and thousand *proofs* to all proof, attested by *penmen* divers, and *divers apostles*, always the same TRUTH, the same *accord*, the same authentic *stamp*.

It is said of Apollonius, that he understood the *language of Birds*: but when he travelled to Indies, he wanted *interpreters* to understand the *language* of MEN. What *contradiction*!—As to Mahomet; it is said, he made the Moon to come down into his *sleeve*: but he never performed before human eyes this *stupendous wonder*! Oh what a LARGE SLEEVE, that could hold a *ball*, larger than the third of our Terraqueous Globe! What a TREMENDOUS VOLUMINOUS LIE! His Moslems say, that in his flight to Medina he performed 3000 *miracles*. But Mahomet himself confesses, that the power of miracles was denied him from Heaven.* What *belied lies*!

It is not so of CHRIST, where all is the *highest moral*, and *divine evidence*. Can notorious *fables*, I ask, be parallels to *real deeds*, attested by millions of *eyes*, and confirmed by the very *enemies*, as *Talmudists*, *Mahometists*, and *Paganists*? No. To *raise up to life dead and corrupted carcasses* does not belong to *imposture*, or *magic*: many *witnesses* saw, and many *circumstances* vouch it. Of CHRIST the very profane Histories bear testimony, *Suetonius*, *Tacitus*, *Pliny*, *Josephus*. Even in the *Talmud*, (in spite of the Jews themselves) is CHRIST recorded, and

* Mahomet says—*Signs are in the power of God alone, and I am not more than a public preacher* (Sale's Koran. c. 29. p. 328.) He says more: *That if he should work miracles, they would not believe* (c. 6.) *That they had before rejected Moses, Jesus, and the Prophets, who wrought miracles* (c. 3. 21. 28.) *And that the Koran itself was a miracle* (c. 16.)

his deeds; nay, even deeds not mentioned by the Evangelists themselves. The very Alcoran stiles CHRIST—the WORD, the SPIRIT of GOD, SON of the VIRGIN, PRINCIPAL PROPHET.—Here are the very *enemies* of CHRIST, proclaiming CHRIST. What proofs of high *carat*, and *character*! He who denies this, may deny himself.

Moreover, the *persecution* of the Nerós, and Dioclesians are but other so many trumps that sound CHRIST, and his RELIGION. And this very *persecution* of heh and world combined is a high proof of its TRUTH: for, all *false religions* being supported, only the war is waged to the TRUE ONE. And why? Because *Darkness* suffers no LIGHT, nor *Belial* CHRIST.

Now, to all these evidences we add two words of Cicero, and Plato. In his Book de Republica says Cicero: “That time would come, when, among all nations there should be one, same, eternal, immutable LAW, and one common MASTER over all, the inventor, teacher, and introducer of this LAW.” In the 4th Book of his Laws says Plato: “that god should be to Man the rule and measure of all things, principally if it were so, in any part of the world, that there was a MAN-GOD.” Now I ask, were Cicero, and Plato prophets? No. But they knew from Sibylline Oracles, and Mosaic Books, that a MESSIAH would come, god in flesh, with new LAW, and universal sway.—Suetonius says clearer: “That it was ancient and constant fame, that out of Judea would come forth who was to be Master of the world.”* And Tacitus adds: “That not only was destined by occult Law of Fate, but even by signs, and answers of oracles.”†

Till here we have demonstrated CHRIST by the ORACLES, and profane HISTORIES: it remains to clarify HIM by NATURE.

In *Phisical* NATURE without the *luminous animating* SUN all would be *darkness, horror, and torpor*: so in *Human* NATURE, without the *DIVINE REGENERATING* SUN, all would be *eternal darkness, misery, and death*.—Besides it is not the SUN placed on high, which comforts and recreates NATURE; but its *emanation*, or *light* which comes from the *sun* down to the world: so it is also the

* Sueton. in Vespas. c. 4.

† Tacit. *Histor.* L. 1. post princip.

WORD, or LIGHT, emanated from the FATHER, which restored human NATURE with his *life*, and *presence* amongst MEN.—And as the SUN'S *light* undergoes *rising*, and *setting* in regard to the Earth: so the ETERNAL LIGHT or WORD underwent *birth* and *death*, in regard to the World. Mark: *in regard to the earth* has two meanings. 1st.—If the SUN *rises*, and *sets* is comparatively to us, and to the interposition of the *earth*: since in itself, and in its high sphere it has *no rising*, nor *setting*, but an undisturbed perpetual *shining*. So CHRIST suffered *death*, as to his earthly *body*, and *humanity*: for in his *divinity* HE could not suffer. 2nd.—*In regard to the earth* means, that GOD granted to the world the SUN *setting*, or *night*, that MAN might rest from his *toil*, and *fatigue* of the day. So likewise GOD FATHER permitted his SON'S *death*, or the *night* of his LIGHT, that thereby MAN should have eternal *rest* in the end of his *toils*, and *miseries* of Life.—Moreover in the same way as the SUN *set* rises up again by its *inextinguishable principle*: so CHRIST rose again from *death* by the *power* of the OMNIPOTENT FATHER: for it is the SUN'S *light*, which suffers *setting*, and not the *original inextinguishable* SUN.—And as the *light* of the *sun set*, retiring from the earth, concentrates itself to the SUN, its *principle*: so the ETERNAL LIGHT, rising up from the world, retired into the *bosom* of the ETERNAL FATHER, from whom He came.—Moreover, in the *death* of CHRIST the SUN suffered three hours *eclipse*: so the DIVINE LIGHT suffered three days *eclipse* in his *human career*, rising-up on the *third day* after his *death*—And as the SUN every day *sets*, and *rises*: so every day in our altars CHRIST *dies*, and *lives*, being in a *perpetual sacrifice* a LIVING HOST.—And in conclusion, as to his *death*: we have still in physical NATURE stamped to the quick authentic *tokens*, as so many *monuments* of *living NATURE*.

In the Holy Land we see still the *grotto*, where our SAVIOUR prayed in Mount Olivet.* There is more in the

* Here are existing *tokens* of CHRIST'S *Death*, and *Passion*: 1st of his

Brook Cedron a *foot* stamped in quick *rock*.* There are the Houses of *Tribunals*, that our SAVIOUR went round :† all this in power of the Turks, which permit these sights to the pilgrims. There is more in the Court Hall of Pontius a *pillar* with specks of blood, that the hand of time has not scraped off.‡ Likewise in the top of Mount Olivet a deep *footstep* is distinctly seen, stamped by CHRIST, as tradition goes, in his *Ascension*.§ And in fine 400 years after CHRIST three *crosses* were found by the mother of Constantine in the rubbish of Mount Calvary :|| and that of CHRIST was distinguished ; because by touch it brought two *corpses* into *life*. This CROSS was divided into small pieces throughout the Christian Orb ; and are the *relics* of the holy *Wood*, that even to day make wonderful *cures*, and dislodge *devils*.—Now these *marvels* that we see, and these *holy places* that still exist, combined all this to day with the *tradition* of 1800 years, makes a most *powerful Faith*. So many a *fact* leagued, so many a *history* of so many *times*, and *nations* so concordant, what is this, I ask, but the *cry* of TRUTH ?

Moreover, if *wits* cry—CHRIST is FABLE : *Herbs*, and *Stones* cry out—CHRIST reigns. In the *passion flower* we see the *crown* of *thorns*, *ladder*, *hammer*, *pincers*, *scourge*, *hand*, *wounds*, *cord*, and *nails*. Pray, is all this *chance* ? This only *small flower* is worth a *volume* in proof of CHRIST's *passion*!! How GOD has chosen the *foolish things* of this world to confound the *wise* !!¶ Moreover, in an Oriental *jasper* appeared a *dolorous countenance*, crowned with *thorns*, as Nieremberg attests. Likewise in a sea shore found Lewis Gonzaga in a little *stone* the FIVE WOUNDS stamped to the quick.** Oh fy, fy, *philosophers*, you deny CHRIST ; and *herbs* and *stones* clamour—CHRIST *lives*.

Prayer in the Garden. * 2d. Of his *Fall* in the Torrent Cedron.

† 3d. Of his *Paces* from court to court. ‡ 4th. Of his *Lashes*.

§ Of his *Ascension*. || Of his *Crucifixion*. ¶ 1 Corint. i. 27.

** Euzeb. Nieremberg. *Tempor.* and *Etern.* page 606.

Moreover, even *to day* in spite of an *infidel epoch*, **Faith** makes prodigies. Many a time, when there are *joint prayers* of the Faithful imploring from Heaven *rains*, or *suns*, NATURE obeys to *human prayers*. We ask: is it NATURE, and the CLOUDS that hear us, or that ONE above who sways NATURE, and the CLOUDS? How NATURE, deaf to the Jewish *Synagogues*, Turkish *Mosques*, and Indian *Pagodas*, is obedient and sensible to the *Temples* of CHRIST!

In short, so many milliards of RELIGIONS, and only that of CHRIST has produced *Thaumaturguses*. and *Xaveriuses*. Behold *holy men*, who with the *purity* of their *morals*, and the *eclat* of their *prodigies* evinced the *divinity* of their RELIGION. These proved they were exact *copies* of their *model* CHRIST; for they were *holy*; and so every Christian ought to be *holy*, that is, *performer of holy deeds*. It is CHRIST who excites in the torpid and degenerated MAN *force*, and *grace* for *pious works*: the same as the *rising SUN* with his *light* awakes MAN from *sleep*, and calls him to *labour*, and *works of life*. Light *wills* say, that NATURE suffices for works of *virtue*: but without CHRIST, and his *regenerating Grace* there is no *good work*, nor *real virtue*. MAN by nature is a *wild*; and *fruitless plant*, and only grafted in CHRIST bears *worthy delicious fruits*. Our NATURE only produces *deeds of flesh*, and *sin*. Therefore only a superior *power* that overcomes *flesh*, can bring forth in us *meritorious deeds*: and this *power* is the *grace* of CHRIST. So in NATURE if the *rising SUN* does not *vivify* us with his *light*, and *reanimation*; we make no *deeds of life*, sunk in *torpor*, and *deadness*.

In fine all in CHRIST is *marvelous*; not only the *accomplishment* of ORACLES, the *eclat* of his *DEEDS*, and the *firmness* of his MARTYRS, but the *sanctity* of his LAW, that makes *saints*, and the *rapidity* wherewith a handful of timid *rustics* propagated in the whole world a DOCTRINE, repugnant to *flesh*, and *world*. This could not be but by the *finger* of Heaven, and by the same powerful *finger* is

supported. For *hell*, and *world*, ever conspiring to destroy the GOSPEL, have not yet changed to it a *jet*: on the contrary by *persecution* more it has propagated.—Behold another **Miracle!**—Even to day *Philosophers* pour themselves to overset the BARGE of PETER, but she *triumphs*. If she disappears in one *port*, she buoys into another. The *Jews*, for instance, went out: the *Gentiles* came in. In the East apostatized the *Turks*: in the West were christianized the *Goths*. *Scism*, and *Heresy* invaded Europe: *True FAITH* pervaded the New World, and Indies. And if to day *Christians* apostatize; to-morrow the *Jews* will come into the FAITH (as it is predicted.)*—The very *Jews* themselves are another *evidence* of the CHRISTIAN RELIGION: for the GOSPEL says, that this *generation* shall not pass till the *universal consummation*.† Behold the only Nation, as ancient as the Patriarchs, preserved by *miracle* across the Ages to come still in *novissimo diorum* to the CHRISTIAN FAITH.——Thus let RELIGION change *places*, and *persons*: the number of Faithful is ever marked in the *high Book of Destinies*.

Yet, seeing the *irreligions* of the day, some cry out—RELIGION is gone! Well. We know that many SECTS undermine FAITH, and *believers* to day are *few*: but that is no proof, that FAITH is abolished, or that CHRIST is a *fable*: the only thing it proves, is that we are fatally *abandoned*, and that the *wrath* of Heavens is in its *pitch*. For though only *two* remain in FAITH sound, just that is FAITH, keeping ground. There were already examples of *one only Faithful*, as in the days of Noah, Abraham, and Ezra. Likewise from the *Deluge* only 8 were saved:‡ from the *flames* of Pentapolis 4:§ and of upwards of 600 of Israel entered the Land of Promise only *two*|| Therefore it is amongst the *few*, that *salvation*, and *truth* dwells.——To day every thing conspires against MAN, *passions*, *sects*, *examples*, *traps*, in short the *powers* of the Dragon set loose: but so it is predicted. “*And when thousand years shall be finished, satan shall be loosed of his prison, and*

* Osee. iii. 5.—Zach. xii. 10.—Mal. iv. 5.

† Math. xxiv. 34.

‡ Gen. vii. 13.

§ Ibid. xix. 29.

|| Josua. vi. 25.

"shall go forth to seduce the nations over the 4 quarters of the Earth."* "And many false christe shall riss and seduce many.....but he who shall persevere to the end, he shall be saved."† Therefore no board is left for safety in this dreadful wreck but the **FAITH** of CHRIST.



ON THE

Christian Faith.

Qui vero non crediderit, condemnabitur.

Luc. xvi. 16.

For *apostates*, and *unbelievers* **Faith** is a *folly*, and even a *repugnance* to REASON: but if the *Divine* **Faith** repugnes; also *Human* **Faith** is repugnant. All whatever we know from the *Histories* in the world, all comes from the **Faith** we give to their *writers*. The *Sciences* we learn, is from the **Faith** we give to our *teachers*. Without **Good Faith** there is no *Society*. Without **Faith** there is no *Friendship*. And without **Faith** there is no *Commerce* (for all depends on the *credit* that MAN gives to MAN.) And why there shall be no *Divine* **Faith** in the *commerce* between the CREATURE and the CREATOR? RELIGION is this *commerce*: and our **Faith** the *knot* of this *commerce*.———MAN, how much soever as he will, he cannot part from GOD: since he is *workmanship* of his hands, and on HIM he depends. As the *handy-work* is property of the *Artist*, and this *Artist* who repairs the *work*, when *disordered*: so is MAN in the hands of his AUTHOR, *will he, nill he*. However, if we serve GOD, it is for our *convenience*; since this *service*

* Apoc. xx. 7.

† Math. xxiv. 11, 13.

profits to MAN, and not to GOD.* Besides, every thing in the world has a LAW for *harmony* : and why shall not MAN have this harmonious LAW, when he is the primary *figure* in the Universe ? He has already a Human LAW for his *social duties* : and why shall he not have a Divine LAW for the *homage* due to his ETERNAL OWNER ? And what is RELIGION but this LAW, or HOMAGE ?† And what is this HOMAGE but Man's FAITH and FIDELITY ? And in what is this repugnant, if the very word—HOMAGE—derives from—*Homo*, MAN ?

They say, that the Divine LIGHT repugnes to Human REASON. But why ? Because they are things of *different category*. Then we may say, that every thing in NATURE repugnes, since every thing is *different*, and *various*. Besides nothing is so *reasonable* as to submit REASON to FAITH in things above REASON, (*rationabile obsequium*.) We see that a Man, who is *short sighted*, uses *Lunette* ; and if he will see further, employs *telescope* : but if nothing of this he uses from *self-conceit*, he is a *fool* : and if through the *instrument* he sees nothing, then he is a *stark blind*.

They say, that *mysteries* in RELIGION repugn to REASON, when in NATURE itself every thing is a *mystery*. "*We see the effects*, says Boyle, *and we ignore the causes*." Sanches wrote a massy book on the *primary of human sciences* THAT MAN KNOWS NOTHING.—In fact even within ourselves we have a *soul*, and we do not comprehend it, nor do we *feel* it, so far as to prove it from our *internal impression*. We know that we *live*, and *think*, and *act*, and *speak*, and *move*, and *sleep* ; but we do not know how we *live* ; how we stir our *ideas* ; how we bring to action our *thoughts* ; how these *thoughts* are announced by the vocal clapper ; how we affect the *muscles* for *action* ; how we abstract our *senses* from our *bodies* during *sleep* ; how *forms*, and *visions* are painted in our *fancy* without our will. Likewise we know not why our *blood* is *red*,

* Nobis prodest celere Deum, non ipsi Deo. August. ix. 3. ad Pagan. L. 3.

† Religio a *religando*, as says Lactancius.

and not *white*; what is the real cause of its *perpetual motion*, &c. In fact we live in a *round* of perpetual *ignorances* within ourselves: and how can we fathom fathomless *mysteries*, that Angels themselves do not penetrate? How *beggarly* is human REASON! and how *mad* is MAN, that mounts above REASON! Besides not only in NATURE there are *mysteries*, but in *Sciences*, and in *State Cabinets*. And in fine not all is for all. *Mysteries* open to all capacities would be *diamonds*, and *pearls* thrown to *swine*.

Yet they say—a **TRINITY** repugnes.—And why a GOD TRI-UNE repugnes to REASON? Just the same as the SUN repugnes to the *eye* of a blind man, because he cannot touch it with his *sight*. However, in spite of a great *mystery*, even in ourselves we have the real *image* of a **Trinity**. For, if GOD is ONE in *essence*, and THREE in *persons*; so too our SOUL is *one* in *essence*, and *trine* in *powers*. In like manner too *each power* has in itself an *image* of **Trinity**, and at same time **Unity**. The *three distinct powers*—**Intellect**, **Will**, and **Memory**—make up *one only substance*, SOUL: and each *power* again is made up of 3 *principles*. 1st—The **Intellect**, or **Thinking Soul**—2d. The **Thought**, or *production* of this **Thinking Soul**,—3d The **Complacency** between this **Thinking Soul**, and its **Thought**,—Here we see that the THOUGHT is distinctly begotten from the THINKING SOUL; and yet is the self-same SOUL that *thinks*. Likewise the LOVE conceived between the SOUL'S BEING, and its THOUGHT is other distinct *principle*: and yet, all being distinct *relations*, are in essence *one only* SOUL, and *one only* POWER. The same is in all other *faculties*. 1st. **Will**, or **Willing Power**.—2d. **Wish**, or *production* of this **Will**.—3d. **Consent**, or **Delectation** between this **Will**, and this **Wish**. All three totally *distinct*; and yet the self-same **WILL**.—Likewise **Memory**, or **Recollecting Power**.—2d. The **Recollected Idea**.—3d. The **Retention**, or **Order** between the **Recollecting Power**, and the

Idea Recollected.——Hence we see in MAN another so many *Principle ones*, and others so many *trine Natures*.——

Therefore, why to doubt there be an ETERNAL PRINCIPLE, called **GOD FATHER**; and 2d. a **WORD**, his EMANATION, and IMAGE, called **GOD SON**, that proceeds from the **FATHER**; and 3d. a LOVE, or GRACIOUS SPIRIT, that proceeds from BOTH called **HOLY GHOST**.^{*} What more *natural* than this MYSTERY?——

Moreover, RELIGION is another *image* of a TRINITY. 1st. GOD, as the *prime principle*: 2d. MAN, as GOD'S *creature*; and *image*: and 3d. WORSHIP, as the *link* between GOD; and MAN.——Mark, that RELIGION partakes of GOD, as to his *word*, *light*, and *grace*: and of MAN, as to his *faith*, *work*, and *love*; being thereby GOD made as *equal* to MAN, and MAN as *equal* to GOD.

Likewise in the SUN (*image* of the ETERNAL LIGHT,) we see a perfect mirror of a **Trinity**: for in it there is—FIRE, LIGHT, and HEAT; and yet *one* same SUN. The SUN centred in its *heavenly circle*, figures the **FATHER** in the centre of *Eternity*. The LIGHT, begotten from the SUN, figures the **SON**. And the HEAT, which proceeds from the SUN, and from the LIGHT, figures the **HOLY GHOST**. And all *three* are the same SUN.——Mark, that the *Solar Mass* or *Sun* does not go out from his *orbit*, as the **FATHER**, who goes not out from *Eternity*.——The *Solar Ray* however reaches to the World, as **CHRIST**, or **TRUE LIGHT**, who came down to our Earth.——Likewise as the *Heat* of the Sun *cheers*, and *animates* NATURE, so also the *Fire* of the HOLY GHOST *vivifies*

* WORD means THOUGHT, IMAGE: since the word is image of the Thought, and Thought the image of the Thinking Mind.——Word, in latin Verbum, derives from Verum, Truth, being the *true image* of the Mind; as CHRIST is the *True Image* and *Voice* of the FATHER. In greek—ΛΟΓΟΣ—means Word, Thought, Conception, Form: so CHRIST is the FATHER'S Thought and Word in Human Form.

As to the Persons in the Trinity: either they are *Individual Substances*, from—*Personæ, quasi per se unæ*; or *Distinctions*, from the Chaldaic מְשֻׁבָּח Distinction, Difference.

HUMAN NATURE : hence called the **CONFORMER** (*ἡσυχάζων*) And in fine, as the *Heat* comes after the *Ray of Light* ; so the **HOLY GHOST** came after **CHRIST** in the mystery of *Redemption*.

Again. MAN, being an Image of the DEITY, is also an Image of the **Trinity**, not only simply as to his *Mind*, but totally as to his whole *Frame*. Thus MAN is an Individual of *three principles*—**Soul, Body and Life**.—The **Soul** is the *acting principle*. The **Body** a *patient principle*, whose *actions* proceed from the **Soul**. And **Life** the *union* of these distinct *substances*. (*Three principles, and one individual.*)

Mark, as by the *Original Sin* the human **Body**, made *mortal*, temporally parts from the **Soul** *immortal* : so CHRIST to redeem the *Original Sin* was made MORTAL, temporally parting from the IMMORTAL **FATHER**. And so as, after *Death*, rising again, HE ascended to the **FATHER**, from whom HE parted : so our **Body** after *Death* will one day rise up, and join the **Soul**, from which it temporally parted.

Also in the *Humman Redemption* there is other **Trinity**.—CHRIST, GRACE, and ETERNAL LIFE.—CHRIST as the *author* of GRACE : GRACE as *principle* of HOLY DEEDS : and both as *principles* of LIFE, and SALVATION. (*Three distinct PRINCIPLES, and one same REDEMPTION.*) Also in the order opposite to GRACE there is other **Trinity**.—DEVIL, SIN, and DEATH.—DEVIL principle of *Darkness*, and *Sin*. SIN, that proceeds from the *Devil*, since by him came *Sin* into the world, as by CHRIST came *Grace*. And ETERNAL DEATH, that proceeds from the *Devil*, and *Sin*, as ETERNAL LIFE proceeds from CHRIST'S *Grace*, and *Holy Deeds*.

They say more—**INCARNATION** repugnes, that is (a MAN-GOD.)—But, GOD being the Author of all *perfection*, MAN could not be but a *perfect work* of his Hands in his original state. And as we see in our nature but *misery* and *corruption*, it shews that MAN fell from his *primitive per-*

faction : therefore it requires REFORMATION. And who could reform the Human CREATURE but his own CREATOR? Besides, the *human Offence* demanded a *mediator* before the OFFENDED DEITY. But MAN CRIMINAL could not be his own *voucher* ; nor in this mighty advocacy could any other be BAIL, but a DIVINE PERSONAGE. The very something we see in the order of the world. When a *Sovereign* is offended with his disloyal subjects, he is not conciliated by mediation of the same *rebellious vassals*, but of some high *favorite*, or *prince* of equal majesty, who intercedes in their behalf, and pledges for them his *word*, and *security*.—Likewise when a *debt* is superior to the *debtor's* power, it cannot be satisfied but by a powerful *payer*. So the same it is in the supernatural order. The *Human Debt* could not be paid, but by GOD himself: nor other could be MAN's *advocate* but GOD'S own SON, who pledged for MAN his *word* and *life*. This is then J. CHRIST, the WORD INCARNATE, that is, a MAN-GOD: for only as MAN he could *die* for MAN. How is then INCARNATION a repugnant *Mystery*, if nothing is more suitable to GOD'S *goodness*, and to MAN'S *misery* !

Mark : if we regard the *Original Sin* as *Debt* (in which MAN is *Debtor*, and GOD *Creditor*) no wonder, if for Adam *pays* all *Humanity*. So too in the temporal order *children* are bound to the Father's *Debts*: though they remain never so *poor*, *miserable*, and *naked*, the *Debt* must be *punctually* satisfied according to *justice*. And if this we observe in the order of the world, and call this *justice*, and *reason* : how is it not the same in the order of GOD, which is the same Author of our *justice*, and *reason* ? All *Debt* must be paid, and the *Original Debt* being *unpayable* for MAN'S forces, came GOD himself to *pay* it. Here is then GOD INCARNATE, that is, GOD made MAN for MAN, and his BAIL, and principal PAYER.

If however we regard the *Original Sin* as *Offense*, we see the same in the temporal order. When a special *Favorite* in

the court is highly *unfaithful* and *rebellious* to his KING, he is *degraded* from his *honours*, his *states* are *confiscated*, and a mark of *infamy* set upon his *blood* till the 14th generation. So it was the case with the *Lineage* of the FIRST MAN, whom the KING of KINGS had cumulated with *privileges* in a garden of *delightfulness*. And as MAN turned *ungrateful*, not owning his MASTER, so he forfeited his *honours* according to his *disloyalty* for himself, and his children: and only the GREAT KING could pardon this *offense*, out of his *mercy*, and wash off the stigma of *infamy* after many generations. Just this is then what GOD INCARNATE did. And in the same way as when the KINGS of the world visit the *prisons*, they cast off the prisoners, giving their *crimes* for *pardoned*; so too the KING of KINGS, on visiting the Earth (*prison* of MAN-CRIMINAL) set MAN at *liberty*, annulling his *Crime*.

Mark however, that an Earthly SOVEREIGN who visits disguised a prison, does not set free the *Criminals*: so CHRIST did in regard to the Jews, to whom he made himself unknown; and the same HE does in regard to *Reprobate* and *Infidels*, that *disown* him. Likewise the *mercy* of a SOVEREIGN, forgiving a *Crime*, or *Rebellion*, does not extend itself to *future Crimes*, which remain liable to *new penalties*. So CHRIST forgives through Baptism the *original transgression* of our First Father: but the *new* further *crimes* after this *first Grace* remain subject to *new expiation*, either in Time, or in Eternity. Therefore without reason do the SECTS reject a *Purgatory*, or *Expiatory Gaol*, where these *new debts* may be *paid*, seeing that every Man *sins*, and into Heaven *nothing enters defiled*.* Therefore if there is no *Purgatory*, few can be saved. Indeed a KING forgiving his vassals a *Rebellion*, this *Amnesty* stands not valid for *new Rebellions* (for it were an open door for new *offences*;) therefore other new *Rebellions* that may happen, are subject to *confiscation*, *banishment* or *death*, according to the case's *gravity*. Thus, if it is *perpetual banishment*, or *death*, it corresponds to *Eternal Death*, or *Hell*: and when it is *confiscation*, *gaol*, *finer*, *gallies*, and other *temporary penalties*, is the same as in

* Apoc. xxi. 27.

the supernatural *Purgatory Pains*, of which we shall speak still farther.—Here is *sound reason and sense* teaching hand in hand with the ORTHODOX FAITH.

In short the whole NATURE is a *Bible* that teaches *mysteries* of RELIGION.

1st—The NATURE of SPIRITS.—Of this itself even our THOUGHT is an *image* : since it is *impalpable, subtile swift, immense* : in an instant is in *heaven*, runs the *world*, goes down to the *abyss*. And if there is this within ourselves, how to wonder there be INTELLIGENCES, or ANGELS, which filling no *place*, and penetrating *bodies*, may set, to say so, a foot in *Eternity*, and other in the *Creation* ? If the SUN'S LIGHT, which is a *body*, penetrates the *air* (a *body* also,) and penetrates *clouds*, and solid *bodies* of *water*, and *crystal* : how much more the SPIRIT, which has nothing of *body*, and is infinitely more *subtile* than *light*, and *air* ? And if some STARS, according to Clavius, travel 40 *million* of leagues per hour ; and if LIGHT, to come from the SUN down to the Earth, takes only 8 *minutes* : how more *swift* must be a SPIRIT ? Indeed *swift* as THOUGHT ?

Now the THOUGHT as we said, is the same THINKING SOUL. And as in MAN'S *soul* is the *intelligence* ; so in MAN'S *intelligence* is the *soul* ; and the same thing it is being *intelligent*, as being *eternal*, in which MAN differs from the BRUTE, in whom there is not *high intelligence*, or *superior mind*. It is great *madness* to confound a *worm* of mechanical *instinct* with MAN of angelick *intelligence* : it is the same as to compare a *star* of perpetual *brilliancy* with a mock *meteor* that *flashes*, and *disappears*. Besides there is *fire*, which is put out with *water*, or *earth* : and there is other *fire*, which with *water* and *earth* grows more inflamed by having other temper and nature. In like manner the *spirit* of the BRUTE, *life* once extinguished, is *put out* : whereas the *spirit* of MAN not even with the *earth* of the grave is *stiffed*, rather more grows

inflamed ;* since free from the bodily ties it goes to join the sphere of the other *intelligences*, where is its own element : and more so that the *spirit* receives no life from the *body*, but the *body* from the *spirit* : therefore it depends not on the *body* to exist ; and only returns to its *principle*, and sphere.

They will say—that the SPIRIT is *invisible*, and therefore *questionable*.—But many things there are *invisible*, and yet *undeniable*. We see some Men learned in *languages*, and *sciences*, whose *mind* and *memory* is such, as to contain *gross libraries* in their brain : and yet this *store of ideas* occupies no *room*, and is *not seen*. So, this being among men a real treasure, is *invisible*, and yet *unquestionable*.

Besides, if our SOUL is *impalpable* ; also the AIR is *impalpable* ; and yet *exists* : and so far *exists*, that is a *vital principle*, without which there is no *living* : and such is its *mighty force*, that, agitated in waves, it shakes *fortresses*. And if this is called *breath*, *wind*, *air* ; also SPIRITUS and ANIMA (spirit, and soul) means *breath*, *wind*, *air* (from the latin—*spiro*—and the greek—*du*—to breathe.) So, if we deny SPIRIT, and SOUL ; we must deny also WIND and AIR.†

2d.—The **IMMORTALITY** of the SOUL.—By the same AIR is proved the *indestructibility* of the SPIRIT : for the AIR is not *destroyed*. It is indeed *corrupted* by the vapors of *corrupt matters*, as well as our SOULS are *defiled* by the *contaminations* of our BODIES ; but the vapors being purified, the *air* becomes *pure* : so our *stains* being purified, the *soul* is made *pure*. Even the Pneumatical Machine draws the *air* off, but does not *destroy* it : in like manner *death* disjoins the SOUL, but does not *annihilate* it. And in short, the AIR failing, the Living Being *dies* ; but

* The Spirit parting from the Body turns *inflamed* : for in Heaven the Spirits are *inflamed* in love before GOD : and if in Purgatory, or Hell, they suffer in flames, as Faith teaches.

† ANIMA soul, derives too from—*duemos*—wind. Πνεῦμα—spirit, from—*via*—breath, Ψυχή—soul, from—*ψύχα*—breath. WED, soul from—WED breath.

the AIR remains the *same* : so the SPIRIT failing, the BODY *dies* ; but the SPIRIT remains the *same*.—Likewise our *sleep* also teaches us, there is within us a *Thinking Being*, independent from the *Body*, *seeing scenes*, and *acting*, when our senses are *dormant* and *dead* : thus the *sleep* being a figure of *death*, our BODY becomes thereby *deadened*, whereas our SOUL persists *living*, uncessantly *thinking*, and *acting*.—The very same *sleep* gives a lucid idea of that spiritual Region, or Eternity, where SPIRITS may live independent of BODIES. And the same *sleep* with its varied *spectacles* gives us an idea of more possible *worlds*, and *invisible creations*.

3d—The **RESURRECTION** of BODIES.—The very same *sleep* gives us of this a true *image* : for every day we *die*, and *rise up* again. The *senses* faint away ; and were it not for a machinal action in the organs, it was really *Death* ; but *awakened* we rise up from our bed (figure of the grave) again restored to our free *faculties*, and old *vigor*. Hence we call a *sleep* the Death of the Just : nor our *Life* is but a series of *lethargy*, and *awakening*, *death*, and *ressurrection*. The same *ressurrection* we observe in the *drowsiness* of certain reptiles, as *snake*, *viper*, and *others*, which hide themselves under ground many months *senseless*, as *dead*, till rising up from the *lethargy* they come out *renewed*. The same *drowsiness* there is in *flies*, *bugs*, *swallows*, &c. *Bugs* during the winter become so lean, that only a dry skin remains in a *lifeless* state ; but as soon as summer returns, they are again *revived*, and restored to *life*. The same it is in the *metamorphosis* of Insects, chiefly the *silk worm*. This not only is often *transformed*, but even seems a miracle, that after being shut up in its ball, with no sign of life, without breathing air, and literally *extinct*, again comes out a *new creature*, with *other body*, and *new glory*, after having passed through a *purgative state*. So all its *metamorphoses* are but as many *resurrections* after passing other as many *purgations*.

And not only there is this in *Animal Nature*, but also in the *Vegetative*, and *Machinal*. Every day we see this *resurrection* in the *seed*, and *grain*, which rotten in the earth, and rise again with *new figure* and *other gifts*, *flower*, *flavor*, and *fruit*, after having passed through *corruption*. Here is an exact image of our *BODIES*, rottened one day in the ground: and of this *image* CHRIST himself makes mention.*—Likewise the same we see in a *Clock* (if we compare MAN to an ingenious *machine*;) for not only every day is wound up, which is *life*: but when *stopped*, it goes to the *Artist* which again sets it in *order*, and gives it *life*. And when totally *dissolved*, the pieces *disconfited* and *wore out*, these he can melt again, and produce a *new piece* more splendid. In the same way GOD, who *organized* our machine, will himself *reorganize* it, when *dissolved*.—In fine all in NATURE is a series of these *alternations*. *Days go, and go over again*: stars *disappear*, and *reappear*: every thing in the world is *renewed*, and *dies* to be *born again*. The CREATION, like a *circle*, has *no end*: the very WORLD shall pass through *purgation of fire*, but New Heavens, and New Earth shall appear.†

4th.—An **ETERNAL BLISS**, or HEAVEN.—If the *court* and *palace* of an Earthly MONARCH is deemed the highest *elevation*, to which a mortal can aspire in life, enjoying the face of his *sovereign*, *honors*, *titles*, *riches*, and *comforts*: so is in the supernatural order that loyal *vassal*, whom the KING of KINGS admits to his *high court*. And as this KING is the SOVEREIGN GOOD, also his *court* is the SOVEREIGN DELIGHT. And as in Earth various are the *merits*, and various the *honours* of the worthy *subjects*: so in the court of Heavens are numberless *joys*, and various the *stations* of GLORY. “*In domo Patris mei mansiones multæ sunt* :”† in fine, if there are temporal KINGS, there must be a HIGH KING of KINGS: and if the Earthly

* Joan. xii. 24.—1 Corint. xv. 36. † 2 Petr. iii. 13.—Apoc. xxi. 1.

† Joan. xiv. 2.

Courts inspire *grandeur, favor, joy, and happiness*; so the ALMIGHTY'S COURT must respire *brilliancy, sweetness, comfort, delight, and bliss*, as far superior, as *light* is to *shade*, and *verity* to *vanity*.——Also the ETERNAL GOOD is farther proved by the insatiable *desire* of our SOUL, whom nothing satisfies in this world. This plainly shews, there is not on Earth the SOVEREIGN GOOD, but there must be out of the Earth: since our SOUL aspires to that *infinite term*, where its *immense desire* be drowned, full of all *wishable* without further *wish*.——As to the *delights* of this *Court of Courts*, human *fancy* faints. If poets, and painters are creators of *beauties*; how *beautiful* shall be the *palace* of the real CREATOR of these *creators*? If our *dreams* produce splendid sceneries in the *camera obscura* of a *sleepy fancy*; what rich *spectacles* will present the *court* of the AUTHOR of human *fancies* in his temple of LIGHT and MIGHT? The world has chiefly admired 7 *wonders*; and these *wonders* cost years, and sums: what then shall be where all is **Marvel** and **Grandeur** and this by a simple *nod*, without no *tool*, nor *tail*? “*Eye has not seen, nor ear heard what things GOD hath prepared for them, who love him.*”* All must be *majestic* round a MAJESTY, whose **Throne** are *cherubs*, **Glory** his *pavilion*, **Eternity** the *canopy*, **Nature** the *foot-stool*, and **Marvel** the *tapestry*. “*In this city,*” says St. John, “*the foundation and wall are all manner of precious stones: the gates solid pearls: and the streets pure gold, translucent as chrystal.*”† No wonder, when in the world we have petty mirrors of this *splendor*. The King Alcinous framed a palace, where the walls were *bronze*, the doors *gold*, the windows *silver*, and the ceiling *ivory* and *amber*. Nero, built to goddess Fortune a temple, in which the walls were transparent *chrystal*, from the *outside* being seen through all *inside*. In China the imperial *palace* comprises 15 palaces, and in each delightful *gardens, ponds,*

* 1 Corint. ii. 9.

† Apoc. xxi. 19-21.

and *forests*: in these palaces there are 79 *halls* of rare *artifices*, and 3 of them most *splendid*. All *walls* and *ceilings* of the 2d hall are *silver*, with *rich relieves*: the 3d hall all *gold* with grand *drawings*, and *gravings*: and the 4th hall *costly jewels*, and so many *carbuncles* and *diamonds*, that make the hall *luminous* in the dark of night. Here is a little *heaven* on Earth: yet a *bubble* and *toy* to the high CITY of CITIES.—Solomon himself made *palaces* and *gardens*, which the Septuagint call *Paradises*, decked with *flowers*, *statues*, *fountains*, *aviaries*, and *forests*. His TEMPLE was the greatest of *wonders*: *nails* of gold, golden *plates*, golden *cherubs*, golden *palm trees*, besides, according to Josephus, 10,000 golden *tables*: 10,000 *candlesticks*: 20,000 *censers*: 80,000 *cups*: 80,000 *plates*: 100,000 *basons* (all this *pure gold*;) and 400,000 *instruments* of mixed gold. Behold here the pitch of *grandeur* among the children of Men: but what is this in parallell to the Eternal CITY? *Bubbles*, and *toys*.—As to *delight*, and *feast*: Assuerus made a *banquet*, that lasted 6 months, varying each day *dishes*, and *plate*. Yet this *splendour* is but *puppet show* to that endless *supper*, and *circle* of ceaseless **Glory**, where GOD lives, *source of joy*, who turns hell into heaven with his *light* and *delight*. Here the cup of IMMORTALITY is drunk by the *fountain*, and *tree of Life*. Here sweet Seraphs concert such *hosannas*, that Mozart, and Rossini near them would appear roaring *bears*. If human *beauties*, and *voices* we call *angelical*; what might be in that *court*, where all citizens are *angels*? And if GOD from poorly *earth*, and *corruption* makes *richness*, and *beauty*, as *gold*, *jewels*, *flowers*, and MAN himself, who, born from *corruption*, dies in *corruption*; what shall be in that *court*, where all is *purity*, and *beauty*, where there is no *corruption*, nor *death*? In fine all *grand* in the world is but a faint glimpse of the *glorious fulness*, enjoyed in that High CITY of CITIES.—Moreover, Pekin is said to hold 3 millions of *souls* (as much as all our Portugal in a *city*.)

Memphis was so *vast*, that in 7 days was not run through. Rome in time of Augustus held 4 *millions*, and in the reign of Claudius 7 *millions*. Here are *bulky* CITIES. Yet all these *bulky* masses are a *petty* number of *emmetts* and *gnats* to that fathomless COURT, where live *myriads* of *milliards*, as S. John saw, of elevated *Intelligences*. This is not a *fiction*; let NATURE speak. If the *starry concave*, that every night we admire, is only the *low exterior vault* of the MOST HIGH'S Palace; what must be the *Interior Temple*, and *Throne* of this MAJESTY, and the *number* and *grandeur* of his COURTIERs? Let us judge the superior *palace* by the inferior *vault*. Says Clavius, that from the Firmament to our Earthly Globe there are 161,884,940 miles.* (Suppose.) Yet there is still more from the Firmament to the Empyreum: since only the bulk of the Starry Heaven is as much again, as there is from our Earth to the Stars. Oh what SPACE of SPACES, where *balls* roll grosser than *suns*, and yet *unperceivable*! The star *Sirius*, says Cassini, is of such *bulk*, and *volume*, as the *space* from the Earth to the Sun (that is, 30 million of leagues.) Pray, where is this *star*? If you put on your *lunette*, you descry a little *spangle*. Then what labyrinthous *space*, where we see such *labyrinth* of *span-gles*! Oh MAZE of MAZES! This is not *illusion*; we see with our eyes. The *temple* of NATURE is wide open, and its *Bible* patent, printed in *starry type*, that even in the night can be read. Now we ask: who built these *grandeurs* in the *starry stories*? MAN certainly not: then some HIGHER BEING above MAN. And if the inferior *vault* is all *splendor*, and *marvel*; what shall be the superior *pavilion*, where the MAJESTY dwells? And if the outside *carpet*, and *pedestal* is sown with *wonders*, *enamels*, and *brilliancies*: what must be the interior COURT, and THRONE of that BEING, who is all MIGHT, LIGHT, and DELIGHT?

* Clav. in Sphær. c. 1.

5th.—**A H E L L**, or **ETERNAL PAIN**.——We see that in the Temporal order there is no **LAW** without *penal sanction*, and we see that the *rebels*, and *criminals* of high *treason* are punished with pain of *death*, *banishment*, or *perpetual prison*. So also in the Eternal order the **HIGH KING** of **KINGS** punishes his *disloyal*, and *rebels* with eternal *death*, and *perpetual dungeon*, banishing them from the country of **LIGHT**, **CONFORT**, and **LIFE**. In this *banishment* and *prison* (where there is no **LIGHT**) all is *darkness*: (where there is no **CONFORT**) all is *misery* and *horror*: (and where there is no **LIFE**) all is *death*. And as by natural *death* does the *criminal* lose in this world his temporal *life*: so by the supernatural *death* does the *impious* lose in eternity the eternal *life*.——Also by the *sting* of *conscience* is farther proved the eternal *pain*: since this *argues*, even when the *crime* is done secretly (as even the *Pagans* avow.) Therefore it is a *controller* of **NATURE** that summons before an *invisible JUDGE*, and an *invisible TRIBUNAL*.——As to the *pain*, and *horrors* of this **HELL**; the same it is to lose **GOD**, as to suffer *all horror*, and *misery*. In **HIM** alone is the source and center of all *confort*; whereas out of **HIM** is not only a mere privation of all *goods*, but a positive possession of all *evils*. Every thing we can paint of a *high bliss* in **GOD'S** court, is in the opposite way a *high wretchedness* in his *rigour's* dungeons. We have from **NATURE** an illustration of this *dogma*. The **SUN** from high, we see, *creates*, *fructifies*, *cheers*, and *restores* **MAN**, and **NATURE** with its *light*, and *influence*: now if this **SUN** should part from us for ever, leaving our *Hemisphere*, what should be the consequence? The earth would yield *no fruit*; and **MAN** would feel horrid *cold*, *darkness*, *hunger*, *poverty*, *misery*, *sickness*, in short a *kellish horror*. Likewise also, if this **SUN** through *inflammation* should come down from his orbit many degrees, what was the result? Earth, and Vegetation should be *scorched*; and **MAN** would suffer *unconfort*, *burning*,

thirst, fever, short breath, agonies, ulcers, gangrene, scurvy, nakedness, wretchedness; in short a **HELL**. Here no *cure* could be procured, nor *help* obtained, since the *evil* was general to all, an universal *agony*, and *horror*. We have of this only a little glimpse in the utmost *Austral*, and *Northern Regions*: if the *Temperate Zone* is a petty *Paradise*; the *Glacial*, and *Torrid* are a little *avenue of Hell*. Besides the **MIGHTY GOD**, who with a *rod* creates *Paradises*, and *Edens*, with the same *rod* produces *Gehennas*, *Furies*, and *Terrors*. “*It is a dreadful thing*,” says *St. Paul*, “*to fall into the hands of the LIVING GOD*.”*

Mark: **HELL** in the *teutonick* means *profound*; in *latin* **INFERNUS**, *low*; in *greek* *ἄνυ*, *dark*. Therefore it is a *profound, low, dark dungeon* to detain the *criminals* of the **ETERNAL MONARCH**. And as out of the *great criminals* the *Hangmen* are made in the *temporal order*; so out of the *rebellious Angels* made the **TERRIBLE GOD** his *executing Torturers*.

6th.—A P U R G A T O R Y, or **TEMPORARY PAIN**.——We see that not all crimes in the *social order* deserve *capital pain*, and *perpetual punishment*: but there are some that deserve *flogging, seizure, imprisonment, fines, galleys*: and some times by the **KING'S mercy** the *capital pain* is commuted into *lesser penalty*. So the same it is in the *supernatural order*. The **SPIRITS** pay in a *temporary prison* their *great debt* in order to satisfy the **OFFENDED MAJESTY**: and these are those *criminuls*, to whom the **GREAT KING** by *mercy* forgave the *capital, or eternal pain*.——Again. The *sleep* gives us of this *purgative confinement* an *image*. The *lethargy* in *reptiles*, and *insects* is a *state of purgation*: and the same are our *dreams* in *fevers*, and *reveries*, in which we see tormenting *visions, phantoms, frights*, in fine, that which all *distempered* and *feverish* suffer. And

* *Hebr. x. 31.*

just as these *fancy torments* during sleep proceed from the *illness* of the *body*: so also the *torments* that will *purge* the *SOUL*, proceed from the *illness* of the *SPIRIT*, that is, from the *sins*. It is in this manner too, that *fevers* purify the *bodies*, and *thunders* the *airs*.——Again. In the world whoever appears before the *KING*, and goes to his *court*, must dress *decent*, and in the court *stile*: how much more so whoever not only goes to see the *KING* of *KINGS*, but to live with *HIM* in his *palace*, and to eat from his *table*? And improper it seems, that the servants of the earthly *KINGS* being *pompous*, and *noblemen*, those of the *ETERNAL* be *lepers*, *indecent*, and even *impure*. Therefore it is necessary, that the *SPIRITS* should purify their *stains*, that they may become *decent*, and worthy of that *COURT*, where *nothing enters defiled*.* Behold then what does *PURGATORY*. *Water* washes indeed the *bodies*, but *fire* penetrates the marrow of *spirits*. If the water of *Baptism* blots off the *original sin*, is a *purification of mercy* (in which *GOD'S SON* deserved for *MAN* :) but every *crime*, after that *indult*, is to be *purified as by fire* (says St. Paul.)†

Say the *SECTS*——*Nothing of expiation or purgatory*; because the *cross* of *CHRIST* was once sufficient *atonement*.——But human *REASON* says that, if a *KING* pardons to a chief of family a *rebellion*; that debt is truly *blotted out*, and *cancelled*; but *new rebellions* of the children, and grand children require *new cancelling*, and *new satisfaction*. There is *new debt*, there must be *new account* in the book of *debtor* and *creditor*. The first *pardon* admits to *life*, and to all *honors* the *traitor*, and his *family*; but it does not answer for future *tresspasses*, and *treasons*. This is so strikingly natural, that the *good sense* is prompting it. We know how *infirm* and *corrupt* is our nature: and every *idle word* will be given account of, every *lie*, every *vengeance*, every *vain glory*,

* Apoc. xxi. 27.

† 2 Corint. iii. 15.

every *indecent look*: and these we call *light faults*; what are then *enormous crimes*, we hourly commit? So all this engrosses the sums in the book of *debtor*, and *creditor* before the *tribunal* of that GOD, whom to offend is *dreadful*, as S. Paul says. Therefore if there is no temporary *prison*, where in Eternity these *debts* be *paid*, nothing remains but a perpetual *gaol*: in clear words, if there is no PURGATORY, as nothing *spotted* enters in Heaven, nothing remains but open HELL.

Yet the SECTS insist—*Nothing of purgation, nothing of penance, nothing of good works; for faith justifies and saves*——But REASON says, that an *infirm* man, who inherited from his parents a *distemper* in his *blood*, such as *scorbut*, *leprosy*, &c. if this man became *cured* by some mysterious *medicine* that purified his *blood*, and some *baths* of *saline water* that cleansed his *skin*; truly for that time he is *cured* in all his system: but if again he falls into other *distempers* (and that he surely will,) the first *cure* will not avail for this new *disease*. We grant that the first *cleanness* of his *blood* and *system* better helps his *second cure*, but he must afresh take proper *purge* (the same as *purgation*) keep *diet* (the same as *penance*) and take *exercise*, and *physic* (same as *good works*, and *sacraments*.) It is only so, that his life will be preserved. We grant that NATURE is the best *doctor* the same as CHRIST'S *faith*, and *grace* is the best *foundation*: but we must help NATURE with proper *medicines*, *inside* and *outside*, which is the same as *works* and *sacraments* in the order of *grace*. Besides not all *physics* are proper, but only such as NATURE established with a *healing power*, and those acknowledged by the *university* of *doctors*: so too not all spiritual *cures* are competent, but those established by CHRIST himself, and acknowledged by the *university* of his CHURCH, and *Church Doctors*.—Again. We see that the SUN from high *creates*, *cheers*, *vivifies* and *awakes* all in NATURE: yet if MAN does not *co-operate*, and *labour* the earth on his side with the

sweat of his brow; the SUN and EARTH will produce no *fruit*. Besides, MAN must have also *lands for toil*, and *health for labour*: because if these requisites fail also, the SUN makes no miracles, nor can render MAN *comfortable*, and *rich*. So likewise such as have no *riches* of FAITH, and GRACE (as *impious*, and *infidels*) and such as are *infirm*, or *idle* (as *relaxed*, and *scorners of good works*) these, I say, are not entitled to the *conforts* of the DIVINE REGENERATING SUN. In plain words, the *Redemption* of CHRIST without *good works* from Man avails nothing. For GRACE and FAITH are indeed *rich soil*; but this *soil* requires *culture*, and *toil*.

Again. A *Clock*, being *discomfited* and *ruined*, went into the Artist's hands, which *melted* again the pieces, or so far *reformed* it, as to recover its *life*, and *regular going*. Now we ask, whether this *reform* will save the *clock* from *falls*, and *incidents*, and from *misrule*, and *disconcert*? And whether this first *repair* will be enough for *future disconcert*? The answer is: No. We know that this grand *repair* gave the machine *life*, and qualifies it for *life* again, when again *disconcerted*: but yet any future *disconcert* must have *new repair*, whether it be from *fall*, or *incident*, or from *fast*, or *slow going*: and if not again *repaired*, again is *disabled* and *ruined*. So the same it is in our Human Frame. Moreover though a *repaired clock* may go; yet it often wants *regulation*, and a *cleansing* once a year at least to prevent *misgoing*, or *stoppage*. Now this *regulation* applied to our Frame means a good *reform* of our *life*, and *good works*; and this *cleanness* a *purification* by *sacraments*. The *cleansing* of a clock is done by *dusting* and *rubbing* (something like in our conscience *confession*, and *penance*.) And in this *cleanness* oil is put to the wheels for going *free*, and *ease*: and this *oil* corresponds to the sacramental *unction* which imparts *force*, and *facility* for good works. So among Catholics there is this *cleansing* called *confession*; and there is this *oil*, called DIVINE

EUCHARIST. ——— In conclusion, a *clock* is made for *going*, and *going well*: else is of no use, and good only for fire. So is **MAN** in regard to **GOD**. **GOD** was his **FORMER**, and **REFORMER**, who put him in the *true way of life*: now **MAN** must be his own second *Reformer*, or *Regulator*, ruling his *morals* by **CHRIST**, as the *clock* is regulated by the **SUN**. Therefore if **MAN** has nothing of this *reform* and *regulation*; then he is an *useless irregular machine*, fit in regard to **GOD** to fill up a dark corner, or to be cast to the fire. So we conclude that *purgation* and *expiation* is necessary: and either *temporal penance*, and **PURGATORY**, or *eternal pain* of **HELL**.



OBJECTIONS.



1st.—Unbelievers will say: *how is it possible that GOD, being a MOST BENEFICENT BEING, be at same time a SEVERE TERRIBLE GOD?* ——— We answer, in the same way, as the **SUN** is *beneficent, creating, restoring, enlightening, and cheering*; and at the same time the same **SUN** *dazzles, blasts, parches, inflames, burns, and puts to ashes*. The **SUN** *dazzles*, when looked at with *naked eye* without *optical tubes*, the same as **GOD**, when seen through *natural REASON* without the *telescope* of **FAITH**. The **SUN** *blastes, parches, and inflames*, the same as **GOD** in his temporary chastisements, *famines, pestilences, and wars*. And in fine the **SUN** *burns, and destroys*, the same as **GOD** *purging with trials, and sufferings, or consigning to eternal destruction*.

2d.—Again will they say: *how is it possible, that a GOD, who is so GRAND, be offended with MAN, who is a*

vile reptile?——But what is MAN but a *mean servant* of the ETERNAL HIGH MASTER? Therefore if he is an *useless servant*, of course he is *reprimanded*, or really *cast off* from his MASTER'S household. A *Horse* or *Bullock*, destined for human *service* (though thoughtless of this *duty* towards MAN, as MAN is in regard to GOD,) if this *Ox*, or *Horse* *spurns*, *consents no bridle*, *runs away*, *stops*, or *bites*; what shall MAN do? He gives it a good *beating*, or *passes* it over into another *owner*, *giving* it up, and caring no further for its *well-being*, or in a fit of *choler* sends it to the *slaughter*. So the same it is with MAN, who *serves* not his ETERNAL MASTER. “*I am the true Vine*, says CHRIST, *and you the Branches*. *Every one that beareth fruit, my FATHER will purge it, that it may bring forth more fruit* *and if any one abide not in me; he shall be cast forth, and shall wither, and be gathered up, and cast into the fire.*”*

Besides, just because GOD is GRAND; every *offence* to HIM is *grand*, (measuring by his *greatness*, and not by our *littleness*.) Besides if a *gnat* bites us; do we not feel its *sting*, because it is a *gnat*? Indeed we *do*, and *kill* it too. And if we ourselves, being mere *nothings*, of any small *wrong* will have *satisfaction*; how more so the MAJESTY of MAJESTIES, whom to *displease* is the highest *disgrace*? Our *degenerated nature* is still of this a living mirror. Each *pain* and *misery*, we suffer each day in the world, is yet a *fruit* of that *disgrace* in the Paradise 6000 years back. So we conclude, that in *human sin* there is *high aggravation*, and wants *expiation*.

3d.—They will further say: *There is not in MAN such fault, as to demand from GOD such atonement.*——Here is a pharisaical *innocence*. But, pray, who is more innocent than a *child*? Yet if the KING takes up this *child* in his arms, and this child *slaps* the King's face, *scratches* his eyes, and even what the KING *gave* into his hands, he *flings* into his face; what is the result? The

* John. xv. 1—6.

KING *disgusts*, *abandons* him, and *gives* no more *gifts*, and *favours*; and immediately the *attendants*, even *unbidden*, take from the *child's* hands what the KING gave him, and remove him from his presence: whereas, if this *child* should *behave*, and *please*, he would be in future a *minion* in the *court*, and highly *elevated*. So the same are we *sinner*s: we make ourselves *abominable* to the *Divine Eyes*; and the very *graces* we receive, even with those we *offend* the BOUNTIFUL GIVER. *Servire me fecistis in peccatis tuis*. Here an *unwise* may say—if *I am a sinner*, and *miserable*, *I can't help it*; *it is not more in my power*. But what of that? So might say a *Toad*, or a *Serpent*, if they could speak—*my presence is horrible and ugly, but is not my fault*. We know that; and yet such is the *horror*, their sight strikes in our mind, that whenever we see such animalcula, we run away from them, or run in to destroy them. Here is our sight before GOD: and here we see, what *purification* is required, that *MAN* from *serpent* may become *angel*, fit for the *palace* and *table* of the MOST HIGH——Likewise a *Beggar*, or a *Leper* may say too—I *have no fault in my poverty*, and *leprosy*. Well: every body knows that; and yet every body *despises* them, and *shuns* them. So in the sight of all this how can we repute ourselves *acceptable* to GOD, *holy*, and *harmless*, as the saint *Pharisee* in the Temple? We are only *just* and *holy* in our *blind eyes*: but our *black deeds* *belie* these *lies*. *Corruption*, and *misery* is our *portion*; and a continual appeal to the Throne of *Mercies* is *wanted*, more for our own sakes, than for GOD's sake. Hence it is why in the ROMAN CHURCH there is every year *sacrament*, every day *sacrifice*, every hour *service*, and among the *perfect* every moment *prayer*. If every day, and hour we *sin*, every day and hour we must *appease* the DEITY. So our *infirmity*, and *misery* demands. A *beggar* begs each moment; and on *begging* he *lives*; else he *dies*. And a *sickly man* for his *health* takes every year *purge*, every day *exercise*, every hour *phisc*,

and all life time diet. This is indeed something *painful*: but a *treasure as health, and life, must cost some pains*. And so are in the order of GRACE *good deeds, sacraments, abstinences, and atonements*.

4th.—They will say more—*How is it credible, that MAN being a feeble clay, and tempted, a mighty satisfaction be demanded from MAN.*——But the very same we see in the temporal order. A Merchant failed is really *impotent* to satisfy his *debt*; and yet if *poor* he was, *poorer* he remains: either the rest he has is taken away from him, or he satisfies by *compromise*, or with his body he pays in *gaol*. This *similitude* is very proper; since RELIGION is a *commerce* between MAN, and GOD, and wherein GOD is ever a *creditor*. So we say, that a *debtor*, though unable to *pay*, satisfies in *jail* (as in Great Britain,) or is made *slave*, (as among the Hebrews, and Romans,) or even is *burned* alive (as in Algiers.) Therefore if amongst us, notwithstanding *insolvency, and impotency*, there are these *mighty satisfactions*; how more so in the *Dreadful Tribunal*, where is greater *claim*, and mightier *Claimant*? “*Fear not them that kill the body, since they are not able to kill the soul: but fear him, who can put body and soul into a furnace of fire*”*. ——Now as to MAN’S *fall* through *temptation*: the same we see in the order of the world. There is no *crime* but what proceeds from *passion, example, advice, or tempting occasion*, all is *temptation*: and yet for all that all equally *punished*. Besides, a *Master* tries his *Servant* in small things: if he proves *faithful*, he *trusts* of him all; and if *unfaithful*, he gives him no more *trust*, or *discharges* him. So it is in the order of Grace. “*Well done, good servant: because thou hast been faithful in a few things, I will place thee over many things: enter thou into the joys of thy Lord*.”*—*Temptation* is the *trial* of *fidelity*, as *trial* is the *crucible* of *perfection*: and both necessary to MAN. Just as *fire*

* Math. x. 28.

tries *silver*, and *gold*, so *tribulation* proves the *soul*: it is indeed bitter *medicine*, but *wholesome* to purge the humours of *vanity*, and *corruption*, consequently they are *purgations*, and a part too of our *satisfaction* to GOD. And therefore a further prove of a PURGATORY, even in temporal life.

5th.—They say still: *How is it possible, that a SPIRIT may suffer, being impalpable?*——But the SPIRIT suffers in the same way, as within us our SOUL suffers *smarts*, and *griefs*, independent from the BODY. Even the bodily *pains* that which feels them, is the SPIRIT; since we see, that a *dead* BODY is *insensible*. Moreover if the slight *bite* of a venomous worm, or *mad animal* sets all our *soul* and *body* in high *pangs*, and *torments*; what shall then be the full heavy *wrath* of a MIGHTY TERRIBLE GOD? Besides the AIR is also *impalpable*; and yet is *purified* by the *thunder*, and electrical *flame*; therefore a *purification* by fire. And in fine there are some Holy Fathers, and even Philosophers who admit in the *spirit* an *ethereal body*, finer than *air*, in which they think the SPIRIT *suffers*.† But be what it may; we may say, that HE, who created from *nothing* all things, can *all*. If GOD created the SPIRIT, and made it *flame*;‡ what wonder, if HE makes it *burn* in *flame*? Rather not *burning* is more to wonder. But so it is a *flint*, which contains in itself *fire*, and *burns* not: yet, when MAN pleases, he strikes out of it *fire*, and from a *spark* gets such *flame*, that he can *burn* in it the Flint itself, where the *spark* issued from. So also our SPIRIT contains in itself *flame*: and GOD, when he pleases, developes this *fire*, and just in this *fire* *refines*, or *purges* the SPIRIT.

6th.—They say again: *what has to do the SOUL with what did the BODY?*——But he who acts on the

• Ibid. xxv. 21.

† Whether this Ethereal Body be true, we cannot say: but this we may say, that it being still a question, how the soul is united to a material Body, this Ethereal, or Intermedial Substance resolves the knot.

‡ Ps. 103, 4——Hebr. i. 7.

BODY, is the **SPIRIT**: the **BODY** is but an *instrument*, that the **SPIRIT** moves: it is the powers of the soul which direct, and act. Therefore if the **SPIRIT** directs the *crime*, from the **SPIRIT** *satisfaction* is required. A *Murderer*, for instance, is the *culprit*, and not the *Dagger* he made the *murder* with. Besides *partners* in a league are both bound to the *debts*, contracted in *partnership*. And in fine **MAN'S** *essence* is in the **SPIRIT**, not in the **BODY**. The **BODY** is nothing else than a *brute cloak*, that surrounds the **SPIRIT**, or *house* where it lodges. Therefore, that which represents, is not the *cloak* but he who is under the *cloak*: and who answers, is not the *house*, but he who occupies the *house*. Now, the *house* goes to the *debt* for payment also: but when the owner possesses it no more, that which remains to pay, is his *stripped person*. **CHRIST** himself, though the *Sovereign Riches*, paid too with his *stripped body*.

In fine all in **NATURE** are *similes*, that give us plain idea of **MYSTERIES**, and **DOGMAS**: for there is a *league* between *Heaven*, and *Earth*, and between the *supernatural*, and *natural*. In the world he who *petitions* a **KING**, receives *graces*. Who has in the court *interests*, obtains *places*. The more one *has*, the more he *gets*. To whom is *rich*, more is *given*: and to whom is *poor*, more is *taken away*. The same it is in the order of *Grace*. "*To every one that hath, shall be given: and from him that hath not, that also which he hath, shall be taken away.*"* And in short we pray to **GOD**, as we *petition* a **KING**; and we *interest* for our intercessors the **SAINTS** of *Heaven*, as we *interest* in the world the *grandees*, and *minions* of the court. Therefore many things are proved by **NATURE**: though all merit is in *believing* without *seeing*: for were it *seen*, was no more **FAITH**. *Fides argumentum non apparentium.*†

* Math. xxv. 29.

† Hebr. xi. 1.

FAITH is a *reasonable submission*; since who says it, is the **SOVEREIGN TRUTH**, which *deceives* not, nor is *deceived*. The question is not, whether we *understand*, or not, but whether it was, or not *revealed*. To submit all to **REASON** in matters above **REASON** is only of an impious Collins, when Spinoza likewise impious will not have **REASON** to be married to **REVELATION**. Pray, how shall a *blind-born* believe, there is **LIGHT** and **SUN** but because they who are eye-sighted intimate it to his **REASON**? But even so intimated, what *idea* can the *blind* form of **LIGHT**? So are we, whose **REASON** grasps not the **DIVINE SUN**, *blind* in regard to the **LUMINOUS ANGELS**, and the **DEITY**; and who have no *idea*; because we have not for that *material eyes*: yet we have the *eyes* of the **SOUL**, that is, **FAITH** to *believe*, and **REASON** to *obey*. In short, if in the very *visible* nothing is there without **FAITH**; how much more so in the *invisible*? Why do we *believe* that the **SUN** is larger than the **Earth** (it seeming at sight a span,) but because we *believe* what Galilæus says, Newton, and others, who *see* it through *optical glasses*? To these which are **MEN**, and cannot precisely know the size of those *marvels*, we give full assent: and why shall we not give it to whom *knows* where **MEN** reach not? As far as the stars those **MEN** reach, and their *telescopes*: but above the *stars* only **GOD**, who dwells in the highest, and *reveals* it to us *mortals*.

In fine they are *men-angels*, who deal with **GOD**, and his **COURT**: but how shall deal with **GOD** he who *believes* not in **GOD**? **FAITH** are the *eyes* of the **SOUL**: therefore the **SOUL** without **FAITH** is *blind*. The **SOUL** *lives* on **FAITH**, therefore without **FAITH** is *dead*.* It is **FAITH** which *saves*: therefore without **FAITH** there is no *salvation*† In a word, he who has no **FAITH**, is a real *animal*, who passes not beyond the span of earth he treads. Behold our modern *wits*, who will have no **GOD**, nor **FAITH**.

* Iac. ii. 20. † Mark. xvi. 16.—Jesp. v. 24.—Act. xiii. 39.—Rom. x. 13.

But of this very FAITH, which they deny, are proof the *phenomena* of our Epoch (*chastisements* to our *infidelity*, and *rebellion* against GOD.) This is already spoken of by CHRIST, and his Apostles 1800 years since,* and by the Prophets upwards of 2000 years. Already 400 before CHRIST said Ezra: "*In the latter times many and woe-ful miseries shall come upon the inhabitants of the world; because they walk in much pride.....scorn the MOST HIGH, and his LAW.....and say in their heart, there is no GOD.*"† Alas! how the *Oracles* are fulfilled! and how there is a LIVING TERRIBLE GOD, who *slumbers* not! To day the Heavenly *Cutlass* hangs downright on our heads in a surprising manner. It is not only *pest*, *famine*, and *war*, but *changes* in seasons, *epidemies* in crops, *corruptions* in morals, *palsies* in traffics, *vertigos* in nations. All *distresses* heard of in different epochs, all we see heaped up round our *Age*. Here are *plagues* fulminated to our *lack* of FAITH. How there is an AVENG-ING GOD! The *Illuminated* (which *believe* not, unless they *see*) let them *see* here painted the very FAITH, which they *deny*. The world is no more the same world, as it was 40 years back. MEN out of *form*, wanting *reform*: GOVERNMENTS out of *form*, wanting *reform*: and NA-TURE itself out of *form*, wanting *reform*. *Disorder* rages, and grows, and along with it *misery*, and *poverty*. Besides, the same *distress* we see amongst us, is the very same in every nation throughout the Globe. All the world in a state of *fever*, and *fatality* all at once. What is this, but that very same *Finger* which touched Job? They say that the World was always so: but I say—*no*. It is of our memory still, how *happy times* were 50 years back: and though History records great *havocks* in different epochs; yet never was an universal *misery* throughout the face of the Earth *all at once*. We may boast of *splendid Inven-tions*, and *glorious Lights*, but we do not see but

* Math. xxiv.—Luc. xvii.—Jud. 4 to 18.
v. 50, 56, 58.

† Esdr. I. 4. c. viii.

mishap, and *tragedy* in this theatre of **Splendours**, and glittering **Lights**. In every corner of human life stares at us *disorder*, and *fatality* : and the more MAN tries to be *bettered*, the more he is *disordered*. Yet this *disorder*, is a necessary *fever* to come again to the *order*. So never we can be *happy*, unless we return again to our *old FAITH*, and *old TIMES*. For in those times there was *innocence*, *joy*, *peace*, *good faith*, *plenty money*, and *plenty flourish* ; and since the reign of our cursed **LIGHTS**, we enjoy but *war*, *enimty*, *vengeance*, *maliciousness*, *disgust*, and *poverty*. It is among these **LIGHTS** we see our *fortune* a *shrouded corpse* ; and among other *mournings* the *coin gone*, and *sneaked*. How so ! More *eyes open*, more *inventions*, more *plans*, even more *mines*, and yet more *poverty* !!! What is this ? It seems something like *hocus-pocus* ; but no : it is *real blast*, and *malediction*. Each *wit* says on this subject prudent *reasons*, but in vain do they *reason*. Let us confess, that it is **GOD** who *gives* or *takes away*, and that according to **HIM** all *shines*, or *fades*. *Israel* from its span of *Earth* kept in awe *Empires* ; but its *FAITH* *decaying*, *decayed* its triumphs. With **JEHOVA** its arms were invincible ; and out of **JEHOVA** was *Israel* a *mocking stock* to the nations. So our *Portugal* also, during the *Alfonsuses*, and *Denyzes*, echoed in *valiancy*, and *gold* ; and from its own funds maintained *flee's*, and *astounded* the world : but now its grandeur is no more. And why ? Because its **KINGS** are no more *saints*, and *Portugal* in *FAITH*, and *MORALS* is no more *Old Portugal*. Here is the key of the *problem*. When **RELIGION** *shines*, the *States* do *shine* : when it *fades*, the very treasures *fade*. It is the **HIGH GOD**, who rules the *destinies*, and his *occult Hand* which supports the *balance* of the *Empires*. "*Blessed be the name of the Lord*," says *Daniel* ; "for it is **HE** who changes *Times*, and *Ages* ; and *takes away*, and *establishes kingdoms*."*————Dixi.

* Dan. ii. 21.



TO THE ORTHODOX CHURCH.



SONNET.



PETRUS celsam PETRAM mystico *verbo* designat :
Petrom illam Romæ, in qua alma est ecclesia nata ;
Catholica illa, *Primæra*, *Una*, et *Sancta* notata :
Illa ECCLESIA, quam sanæ *Fidei* arrhabo signat :

Illa *Fides* ea, ut alma opera in se *Gratia* gignat,
Gratia (dos *fecunda*,) a cœlo *Gratia* flata,
Qua *mortalis Natura* alma fit, et relevata,
Quæque *Hominem* efficit angelum, et alto *Numine* dignat.

Ecce angusta Sion *Via*, *Lucis* tramite ducens.
Sciensata, *Apostasis*, *Error* pestis, morsque nociva.
Hæc *Navis* sola *Salvans* est, inconscia labis.

Hic cœli, et Terræ summa est concordia lucens.
Hic DEUS adstat MAXIMUS, arcana *Hostia Viva*.
Hæc est *veri cultûs* NUMINIS aurea *clavis*.



LECTURE 5th.

CATHOLICITY.

Tu es Petrus, et super hanc petram
ædificabo Ecclesiam meam.

Math. xvi. 18.

We spoke of *Christianity* (the only true RELIGION of all RELIGIONS :) it comes next *Catholicity*, (of all CHRISTIAN SYSTEMS the only TRUE FAITH of CHRIST.)

CHRIST says : "*Thou art Peter (that is, Rock) and upon this Rock I will build my CHURCH.*" Pray, of what CHURCH does CHRIST speak? Is it the HERETICAL ONES? No; for these did not yet exist. Then HE alludes to the CHRISTIAN PRIMITIVE. But which is this CHRISTIAN PRIMITIVE? That, which is APOSTOLICAL, and which Peter built in Rome, spread afterwards over the world, thence called ROMAN CATHOLIC.* This is as ancient as the Apostles; and this maintains the pure original FAITH; therefore ORTHODOX. St. Paul himself says of this ROMAN CHURCH : *that her faith is spoken of in the whole world.*† What high testimony!!!——It

* As the first Patriarchs got by lot, each one his portion of the globe, to spread MAN'S Creation: so the Apostles also, to spread MAN'S Regeneration, had different parts of the world allotted to each of them: and each one built moreover his particular church, or churches. So Peter founded that of Antioch, where the faithful begun first to be called Christians. But this church he left to the care of his disciple Marcus; and retiring to Rome, there founded the Roman Church; and there with his martyrdom he ended his ministry. He presided over the Church of Antioch 7 years; and over the Roman 25.

† Rom. i. 8

is said CATHOLIC : because she is UNIVERSAL in *time*, in *place*, and in *faith* ; being the same *unchangeable* in all ages, in the whole world, and in all her doctrine. For though Catholic Nations be discordant in *uses*, and *customs* ; yet in FAITH they are all an *unanimous* body, whereas SECTS are not only *modern*, but *varying* in each place, and *varying* in themselves.——The very name CATHOLIC is as ancient as the first early Ages. Even in the original Bibles some Epistles of the Apostles bear the title of *Catholic*. The very *Apostolical Creed* (framed by the Apostles, and admitted by SECTS) testifies this same CATHOLIC CHURCH. Therefore these very *reformed*, who disclaim the *Catholic Faith*, in their very *belief* reclaim it. What incoherency !

They may say, that it is not the ROMAN CATHOLIC : but St. Augustin, which lived in the 4th century, takes off all doubt on this matter. “*Many, and great ties,*” says he, “*bind the believer to the Catholic CHURCH : namely the consent of all nations : the regular succession of bishops from Peter.....down to the present bishop of Rome : and lastly the name itself of CATHOLIC.*”* Here are then terminant evidences for the ROMAN CATHOLIC only, and and no other CATHOLIC whatever.

Therefore, as it is not enough to *believe* in GOD, it is necessary to *believe* in CHRIST : so also it is not enough to be CHRISTIAN, it is necessary to be CATHOLIC. CATHOLIC professes not only *faith*, but *works* also : whereas SECTS hold a dead *faith* without living *works* : therefore a carcass of FAITH.

Indeed *Reform* in RELIGION consists in good *morals*, and *purity* of life : else is no *Reform* at all. For this is the *Reform*, which CHRIST made in his PRIMITIVE CHURCH, by destroying the *Old Man*. In the same way a *Clock*, when out of order, must be repaired in its *works*, and *movements* : because if it is only in the outside without the inside is no *repair* at all. Therefore, to be properly

* August contr, *Faust*. 11 tom. 6. p. 183.

repaired, the *works* must show *action*, and *life*; but even after this thorough *repair*, the *Clock* must be *regulated*: else it goes *badly*, and *irregular*. So a CATHOLIC may be *irregular* in his conduct; but yet the main system of his FAITH is originally reformed, being founded in *works of life*: only wants *regulation*. But the SECTS are totally a *dead system* without *works of life*, nor *regulation*. In other words, the CATHOLIC FAITH is founded in *good works*: but *good works* cannot be performed, but by supernatural *grace*: and *grace*, when lost by *sin*, cannot be renewed but by *sacraments*. However SECTS neither pretend to *good works*, nor to *sacraments*: therefore a *dead faith*. *Grace* is the main *spring* in the Christian system: but this main *spring* (when it is down) must be wound up by the *sacramental chain*. And then the main *spring* will pull the *wheels* of the Heart, and Will: and then the *works* will go. But still to go *wright*, they must be ruled by the GOSPEL, as *regulator*: and this GOSPEL set right by the *meridian* of the TRUE CHRISTIAN CHURCH. But in SECTS there is not this main *spring*, nor this mystical *chain*, nor real *works* (to show *life*), nor true *regulator*, nor right *meridian*: therefore a *mock Clock*. Indeed the system in a clock is a complication of *wheels*, and various *pieces*: and a little thing wanting in this body, even a *pin*, stops all movement. So the system of CHRIST'S VISIBLE CHURCH requires many things, even *trifles*, which being cut off, the *movement* stops, and consequently *life*. Now the SECTS not only cut off these *little things*, calling them *trifles*; but even did not touch the main *spring*, nor the *works*, calling this *bagatelle* again. (For their salvation is through *faith only*, according to Luther, MAN'S actions being of no *merit*.) So only contented with the *shell* of the machine, they reduced the religious system to a lifeless corpse, or pure *skeleton*:* and this under the name of REFORM. But the CATHOLIC BODY, again we say, wants no *reform*, but only *regulation*. And this *regulation* is in its own original system, if each one only acts according to it: the same as in our Human Frame we have

* Some will say, that the *Reform* of the SECTS is like the *new skeleton watches*, which are reduced in system, and yet they go. But we answer, that in this *new machinery* they keep every thing in the *movement*, nothing being cut off but the exterior *veil*, that conceals to our eyes the *works*. But the new *Reformists*, on the contrary, took off all the inward *works* in the Religious System, and left only the outward *veil*, the same as a *toy watch* in fancy shops, which has nothing of *movement*, but only a fine *shell*, and a *mock Dial*.

REASON, as *regulator*, if we only act in accordance with it. ———— Again : (another *illustration*.) Our *animal Life*, besides the internal *soul* to subsist, depends on external *air* to breathe, and occasional *food*, and *drink* to support the body. So also our *spiritual Life*, besides our inward *faith* in CHRIST, depends on outward *baptism*, and *sacraments* that respire *grace*, and on the real *food* and *drink* of the *Body*, and *Blood* of CHRIST, to support the *soul*. ———— Now as to our *animal Life* : we see that GOD breathed into the first MAN his *Breath* ;* and this *Breath* gave him animation ; and this *animating power* is propagated in HUMAN NATURE through the successors of Adam down to us : so also, in MAN'S REGENERATION, CHRIST breathed on his Apostles, saying—"receive ye the HOLY GHOST : ———— this *breath* gave them *grace*, and *vital power* ; and this *power* is propagated in the CHURCH through the successors of the Apostles down to us. Therefore any system of FAITH where is wanting this real GRACE, real vital POWER, and real spiritual FOOD, is a *dead system*, and lifeless *corpse*. Because, as *Life* to be really maintained, must enjoy pure *air*, and real *food* : so also our *spiritual Life* must enjoy pure GRACE from *legal Ministry* ; and must feed on real *Body*, and *Blood* of CHRIST from real *Sacraments*. ———— Thus we conclude. There are many RELIGIONS, but TRUE only the CHRISTIAN : so also there are many *Christian FAITHS*, but TRUE only the CATHOLIC.

Now the CATHOLIC CHURCH, being the only ANCIENT, and PRIMITIVE (as proved by all Antiquity, sacred History, and apostolical Liturgies,) it follows, that novel SECTS, sprung of modern date, have nothing with this PRIMITIVE ONE, which for 1800 years stands on a *Rock unshakeable*. So Arius, Nestorius, Eutiches, Pelagius, Luther, Calvin, Fox, and other channels of *new faiths*, all these, I say, have nothing with this *true, and original fountain*. If these *branches* were severed from the mother *tree* ; nothing has the *firm trunk* with the *lopped branches*, nor the *living Tree* with the *dead Twigs*. SECTS oppose each other in *belief* : therefore this shows they are not of *one* same FOLD. Pray, is the House of GOD against the House of GOD ?

* Gen. ii. 7.

S. Paul says: *one Body, one Spirit, one Lord, one Faith.** Therefore ONE only WORSHIP, ONE only CHURCH.

In fine such *variety* of RELIGIONS, and SECTS proves by itself that they are FALSE; since TRUE FAITH must be ONE; because TRUTH is ONE, and GOD is ONE. Therefore in such labyrinth of spurious RELIGIONS, it matters to distinguish the LEGITIMATE ONE, since the SPOUSE of CHRIST can not be but ONE. But, pray, is SHE in the SECTS of Arius, Pelagius, Nestorius, and other apostates of the ancient time? No. For these are reputed Heretics by the very Heretics of our time.

Is SHE then in the bosom of modern SECTS? Worse. For the CHURCH of GOD must be as ancient as the Apostles: therefore APOSTOLICAL.

Is SHE in SECTS, that maintain a *dead* FAITH without *living* WORKS? No: for the TRUE CHURCH of CHRIST is founded on the *New Man*, and a *Holy Life*: therefore HOLY. (*Be holy, for I am holy*, says the LORD.† Indeed a Body that shows not works of *life*, either *slumbers*, or is *dead*. Therefore it is not in these SPURIOUS FOLDS, that the LEGITIMATE CHURCH is to be found. Then where is this ONE, APOSTOLICAL, and HOLY? No other remains in all Sacred History, and for 18 Centuries, but the ANCIENT UNIVERSAL CHURCH, which the Prince of the Apostles founded in Rome, thence called—ROMAN CATHOLIC.——— These then the distinctive *marks* of the TRUE CHURCH of CHRIST—ONE HOLY CATHOLIC APOSTOLICAL ROMAN.——— And this is proved by NATURE, by REASON, and by FACTS. First by NATURE.

As GOD CREATOR gave to NATURE a power of *forming*, *reforming*, and *transforming*, like the *power* of GOD himself: and this *power* in the whole NATURE is *uniform*, *universal*, *original*, *perfect*, *mysterious*, and *infallible*: so likewise in the CHURCH of CHRIST the *power* of GRACE,

* Ephes. iv. 4, 5.

† 1 Petr. i. 16

which her author CHRIST conferred on her (of *forming, reforming, and transforming*) is *uniform, universal, original, perfect, mysterious, and infallible*. Here is, mark! NATURE, as Temple of GOD'S CREATION, an exact *likeness* of the CHURCH, as Temple of CHRIST'S REFORMATION.——PHISICAL NATURE is *one*, and *uniform*: so also the CHRISTIAN CHURCH is *one*, and *uniform*. NATURE is *Catholic*, that is, *universal in system, time, and place*: so CHRIST'S CHURCH is *Catholic*, that is, *universal in system, time, and place*. NATURE is *original*, and *ancient*, that is, existing from the *creation of Light*, and since the *first Beings created*, 6000 years back: so also the CHRISTIAN CHURCH is *original*, and *ancient*, existing from the *Incarnation of the Divine Light* CHRIST, and since the *first Beings regenerated* (the Apostles) 1800 years back.——PHISICAL NATURE in her works is *perfect*, and *firm*, according to the Law of her CREATOR (and this means *Sancta*, from—*Sancio*,—*established, sound, inviolable*:) so also the CHURCH of CHRIST is *perfect, inviolable, and holy*; since she performs *holy deeds*, conformable to the law of her REFORMER, CHRIST: (else were not she *perfect*, there was no *reform* in her.)——PHISICAL NATURE in her effects, and powers is *mysterious*, yet *firm, invariable, unerring, and infallible*: so the CHURCH of CHRIST is *mysterious* in her *sacraments, graces, powers, and authority*, yet *unchangeable, unerring, and infallible*.——And in fine, though PHISICAL NATURE is *one*, yet in regard to *special divisions* is called *elementar, ethereal, human, animal, vegetable, mineral, &c.* but of these *particular* NATURES that, which only belongs to MAN'S *creation* is HUMAN NATURE: so likewise the CHRISTIAN CHURCH is only ONE, and yet in regard to FAITH *divisions* is called *Roman, Greek, Armenian, Reformed, Lutheran, &c.* but of these *particular* FAITHS that, which exclusively belongs to MAN'S *Regeneration* is the ROMAN FAITH. For the CHRISTIAN CHURCH founded by CHRIST in Jerusalem, was afterwards

transplanted, and continued by Peter in Rome, and by his successors over the world: in the same way, as HUMAN NATURE, founded by GOD in Paradise, was afterwards transplanted, and continued by Adam out of Paradise, and then continued by his successors over the world.*

Indeed all in NATURE is subject to *principle, order, and succession*, and all derives from *one* same *principle* GOD, and continues under *one agent*, as GOD'S *vicar*. So HUMAN NATURE for instance is subject to a FATHER, and to a KING: in the same way, as the CHRISTIAN CHURCH is subject to CHRIST, and to a PONTIFF. But to speak clearer. In the phisical order HUMAN NATURE is subject to a *Generating* FATHER: and this *Father* a successor of Adam: and this Adam the first *vicar* of GOD CREATOR on Earth. Likewise in the social order HUMAN NATURE is subject to a *governing* KING: and this *King* successor of the first Patriarch in the world: and this Patriarch, first *vicar* of GOD, as preserver of *power, and order* on Earth. So in the same way also CHRIST'S CHURCH, as *invisible, and mystical*, is subject to her author CHRIST, which like the SUN in NATURE *reproduces, and succeeds* Himself in the CHURCH, every day *renewed* in the *Eucharist*: and the same *Church*, as *visible, and temporal*, is subject to a *Ruling* PONTIFF: and this *Pontiff* successor of Peter: and *Peter* first *vicar* of CHRIST, as the maintainer of *order, powers, and graces* of CHRIST on Earth.

So nothing is there in NATURE, and GRACE but what is under a *principle, order, and succession*. Even PHISICAL NATURE is under the SUN'S *control*: and this SUN, each day *succeeded, and renewed* in its orbit, is the *Vicar* of GOD over PHISICAL NATURE with the primitive *powers* of *Creator, Reformer, and Preserver*, whom even the Pa-

* In this *simile* of NATURE, and CHURCH there are *paronymous names*—*Human, Roman*,—besides *parallel cases*. For HUMAN NATURE, founded in Paradise, was continued out of Paradise: and the CHURCH, founded in Jerusalem (figure of Paradise) was continued in Pagan Rome (figure of the profane world.) Likewise *Rome*, by turning *Christian*, became *Holy*, being then in *verity* what was before called in *vanity*—*Augusta—Sacra, Æterna*. So by the will of god, Jerusalem (once the *Holy City*) turned *Profane Babilon*: and Rome (once *Profane Babilon*) turned the *Holy City*.

gans adore for GOD. It is called SOL, *quasi solus*, only one (in respect to our Earthly system,)* And as the SUN animates NATURE, and produces in it *powerful*, and *wonderful* effects : so too the DIVINE SUN, CHRIST, *vivifies* his CHURCH, and produces in her *powerful*, and *mystical* GRACES. Besides both orders, *natural*, and *mystical* go hand in hand, leagued, and inseparable.† For instance HUMAN NATURE in its *sicknesses*, *wounds*, &c. is repaired through the *mystical power* of medicinal *drugs* : and these *drugs* applied by *physicians* : and these *physicians* instituted for that end by an *university* of Letters. So likewise our MORAL NATURE in its *disorders*, and *sins* is repaired through the *grace* of *mystical sacraments* : and these *sacraments* administered by spiritual *doctors* : and these *doctors* ordained for that end by the *university* of CHRIST'S CHURCH. Therefore these Church Ministers have this *power* of *curing*, and *reforming* as *doctors* ; as likewise of *absolving*, and *condemning* as *Judges*. For also, in the social order, political *crimes* are sentenced by *magistrates* : and these magistrates though *men* like us, and subject to the same *crimes*, have the high *power* of *sentencing*, like the KING himself. So too these spiritual *ministers*, though *men* like us, and liable to the same *law*, and *crimes* as ourselves, have the high *power* of *judges* like CHRIST himself.——In a word. If in the *material brute* NATURE we see a *wonderful mystical power*, like that of GOD himself ; and this *powerful*, *perpetual*, and *infallible* : with more reason in the order of GRACE this *mystical power* must be more *efficacious*, *perfect*, and *infallible*. Therefore in the CHURCH of CHRIST can have no room an

* This derivation is according to Cicero : and Varro says, that *Sol* is a Sabine word. † We see in all CREATION such mysterious economy, as if directed by an *invisible intelligence*. Hence Aristotle calls NATURE—*She Demon*. Also in HUMAN NATURE a *Mental Power* animates MAN, without being comprehended, nor even felt ; thereby denied by *wits*. And not only this, but thousand *mysteries* in NATURE. Many a *problem* the ancients resolved by their own principles which we prove by contrary system : and GOD knows yet which is which. With reason says Solomon : *Man can find no reason of all works of GOD, that are done under the Sun..... Though the Wiseman should say, he knows it, he knows not.* Eccles. viii. 17.

Apostacy, Interruption, or Failing, even on the part of MAN. For he who preserves this CHURCH is CHRIST Himself, the same as in the natural order, who preserves NATURE, is GOD Himself.

In NATURE, though there be *decays, degeneracies, lamenesses, and anomalies* in some particular productions, yet the *primitive universal* NATURE stands ever *perfect, active, unerring, and living*: there is not a moment's *interruption* in the Universal System.—— The SUN also, though liable to *clouds, and eclipses*, is the same *constant, and infallible* SUN. MAN, though degenerated in *phisical, and moral powers, (lame, blind, and vicious)* is the same *infallible agent* of human generation. So likewise in the CHURCH of CHRIST, in spite of *defaults* in human Ministers, is ever the same *perfect* GRACE, and *infallible* POWER.—— Therefore the TRUE CHURCH of CHRIST can never *apostatize, or fail*, though MEN should *apostatize, or fail*. For, if PHISICAL NATURE never *fails* from her *infallible rule*: so GRACE, or SUPERNATURAL NATURE never can *fail*; not one single day, and much less 800 years, as Pseudo—Reformers pretend.

In the Human Body, if there are members *paralyzed, decayed, cut off, or dead*; this *stupor, amputation, or deadliness* has nothing to do with the *universal main system* of the living Body: but it belongs to the members *decayed, or cut off*, which wither, and fade away, because they receive no vital *juice* from the mother *trunk*; or because they are totally *cut off*, belonging no more to the *living Body*. Therefore the original *trunk, or plant* is not the *dead, or decayed*, but the withered *branches*, that are *cut off* from the *plant*. So an *Apostacy, or Failing* in the True Tree of CHRIST is impossible, but in the lopped *Branches*: and these *Branches* are *dead* as to themselves, but they cause more *life and vigour* to the mother *Plant* from which they parted. Since in NATURE Plants, being *pruned, and lopped*, become more *fruitful*: so too GOD by *Schism, and Heresy* purifies his CHURCH,

that she may better *fructify* through this *amputation*. "*There must be Heresies,*" says S. Paul, "*that the Faithful may be made manifest.*"* Yet we do not say, that every *Catholic*, belonging to a **HOLY CHURCH**, be *pure*, and *holy* : rather we see many *unholy*, and *vicious* Members, that disgrace their **FAITH**, and their **COMMUNION** : but, pray, where is a *living body* without *dregs*, or *corn* without *cockle* ?

Besides, if in a Body that binds its Members to *good works*, *confession*, and *sacraments*, there is *vice*, and *relaxation* ; what must be in **SECTS**, where there is no *curb* at all to *vice*, and *relaxation*, and where *good works* are not even demanded for salvation ? Truly in such Bodies, we may say, all is *gangrene*, and *death* ; though in their own conceit they be *holy*, and *pure*. Besides, their pretended **REFORM**, far from *pure*, comes from the same source as Mahomet's *Reformation*. For, Mahomet also begun by preaching to Arabs, Jews, and Christians the reestablishment of their *old pure RELIGION*, as their Fathers professed, that is, the same **GOD**, and **FAITH** of Abraham, Ismael, Jacob, &c. and at last brought them back to *Judaism*, and *Heathenism*. So the **SECTS** also pretend to re-establish the *pure old CHRISTIANITY* ; and this by trampling upon all channels of *genuine TRADITION*, and *orthodox FAITH*, bringing us to downright *Deism*, *Indifferentism*, and *no—Religion* at all.

Till here we have proved the **TRUE CHRISTIAN CHURCH** by **NATURE** : now by **REASON**, and **FACTS**.——— So, again we say, that the **TRUE CHURCH** of **CHRIST** is—**ONE HOLY CATHOLIC APOSTOLICAL ROMAN**.

It is **ONE** : because she has *one Visible Head* (a *Vicar* of **CHRIST** on Earth.) It is **ONE** : because she has *one only FAITH* (ever the same in *place*, and *time*.) It is **ONE** : because she has *one primate CHURCH*, as center of *union*, (the **CHURCH** of **ROME**.)

* 1 Corint. xi. 19.

It is **HOLY** : because she holds the **SANCTUM SANCTORUM**. **HOLY** : because she maintains *penance*, that sanctifies. **HOLY** : because she is Mother of many holy children, who were singular in *holy works*, and even *miracles*.* **HOLY** : because she administers *Sacraments*, which infuse *holy grace*. **HOLY** : because her **FAITH** is founded in *holy Deeds*.

It is **CATHOLIC** ; as *Universal* in *Time* and *Place*. **CATHOLIC** in *Time* : as the self same since the Apostles without interruption.† **CATHOLIC** in *Place* : as spread over the whole Orb, among Nations of different *Tongues*, and *Uses*, and yet the same *Uniform*.

It is **APOSTOLICAL** : because she maintains *pure* the Apostolic *doctrine* (as is proved by the testimony of all *Antiquity*, that is, *Oral Tradition*, and by the ancient *Liturgies*, that is, *Written Tradition*.) It is **APOSTOLICAL** : because her Pastors derive from the Apostles themselves by a *legal*, and *ordained* succession.‡

It is **ROMAN** : because the **CHURCH** of **ROME** is the *visible Head* of the whole **CATHOLIC** **BODY** since the Prince of the Apostles Peter, who was its original Founder. *Tu es Petrus, et super hanc petram œdificabo Ecclesiam meam*.§ Besides, by the title of **ROMAN**, she is distin-

* Those **MARTYRS** of **CHRIST**, who in different Ages of Christianity sealed their *Faith* with their *blood*, were all *Catholics*. Likewise those **SAINTS**, of which Protestants themselves bear witness in their *Almanacks*, were all *Catholics*. And in fine those primitive **GOSPELLERS**, who planted **FAITH** in the New World, and Indies, were all *Catholics*. Moreover these were even signalized by Heaven with the gift of *miracles*, giving sight to *Blind*, curing the *Sick*, and raising to *life Dead* ; as Francis Xavier, S. Patrick, &c. These joined the *work* to the *word* : and of this there is no example but in the **CATHOLIC** **COMMUNION** : therefore the only sanctioned by Heaven as the **TRUE CHRISTIAN FOLD**. Indeed for *wits* and *sophists* any thing of *miracle* seems a *trash* : but these are *facts*, as authentic in *History*, as the highest testimonies in *Human Faith*. **CHRIST** Himself speaking of his *miracles*, says " *He that believes in me, the works that I do, he shall do also, and greater.*" Joan. xiv. 12.

† See Du-Pin, Fleury, Tillemont, &c.

‡ See *Gallia Christiana*, Tillemont, &c.

§ That Peter founded in Rome the **CHURCH** of **CHRIST** is confirmed not only by *History*, but by *Reason* itself. For, if **CHRIST** *dies* in Jerusalem, and his **CHURCH** is *born* in Rome, is because the *Judaism* rejected *ends*, and the

guished from the GREEK, the ARMENIAN, the REFORMED, the LUTHERAN, and other Matrices of SCHISM, and SECT.

M A R K .

The TRUE CHRISTIAN CHURCH being CHRIST'S KINGDOM on Earth; there is no Kingdom without Court: and this same CHURCH being a Body of Christians; there is no Body without Head: and this Body, being an organized Society, both this Head, and Court must be formal and visible. Hence says CHRIST—*Thou art Peter (Rock,) and upon this Rock I will build my Church.* As if CHRIST should say—I am the Mystical Invisible Stone of the Building of FAITH: and thou, Peter, the Temporal Visible foundation of this Building. I am the Interior Soul and Life of this Body: and thou the Exterior Head, and Basis of this CHURCH, as the Founder of the Exterior Body.—Indeed CHRIST, to live once among MEN, took his Visible Body from a Virgin's flesh: so also to continue among MEN, HE framed on Peter, (Rock) the Visible Body of his CHURCH.

It is a system with god in his Creations, that all HE causes to be born from a small origin, and from a principle one. So this Body was not born all at once UNIVERSAL: nor was it born from all the Apostles confusedly, but from one Individual over all the Apostles, or from all the Apostles under one Individual. This one Individual can not be CHRIST: since HE was already absent, when the Apostles founded the CHURCH. Therefore must be one Apostle.* Likewise the Twelve Apostles cannot be called

Gentilism converted begins. CHRIST rejecting the Jews, turns to the Pagans. Thus, Rome being the Capital of the pagan world is chosen as Head of CHRIST'S KINGDOM. Hence it is that Peter as Chief General in this Spiritual Conquest, occupies the Pagan Capital, as is usual in Conquerors. In this were fulfilled the Oracles, cited by Suetonius and Tacitus—*ut ex tempore Judæa profecti rerum potirentur: that those in that time come out from Judea, should be masters of the Empire*—(Sueton. in *Vespas. c. 4.*—Tacit. Hist. v. 9.) And who are those come out from Judea? Not Vespasian, or Titus (as some Pagans thought) but Peter and Paul, bare-footed Conquerors.—In this was fulfilled also the Sibyl's prophecy—that *Rome after the number of her letters 946 should be destroyed*—which means, that Pagan Rome would be converted into Christian, and therefore Idolatrous Rome would be destroyed.—And in this was accomplished the saying of CHRIST to Peter—*“Thou art Rock; and on this Rock I will build my Church*—which was proved by fact.

* Epiphanius supposes Peter younger than Andrew: but S. Chrisostom proves on the contrary that Peter was the elder Brother, and the oldest in all the Apostolic College. It must be so; since by Nature, and the 3. Laws, Patriarchal, Monastic, and Evangelical, the Superiority is given to the Se-

one *Body* without one *Leader*; nor the CHURCH, or CHRISTIAN SOCIETY can be called one *Body* without one *determined Visible Head*. Therefore who is this *Visible Head*? *Tu es Petrus*.

However *sects* do not understand by *Peter-Rock* the CHURCH's *Temporal Foundation*, nor by *Peter's CHURCH* the CHURCH of CHRIST.

But I ask, why does CHRIST address Peter, calling him—*Rock*, and saying, that on this *Rock* HE shall build his CHURCH? Are CHRIST's words *idle*, and *absurd*? Certainly any *figurative meaning* here is quite *ridiculous*, as to Peter, and as to the CHURCH. As to the CHURCH: because CHRIST positively hints a *determinate CHURCH*, founded on Peter. And as to Peter: because the pun of—*Petrus Petra*—loses the *beauty*, and becomes an *absurdity*, if disjoined in sense. However the *sects* give it a *separate sense*, which comes to this *nonsense*. “*Thou art Peter, (that is, Rock:) and upon this Rock, (which am I Christ, and not thou Peter) I will build my CHURCH (that is, not the determined CHURCH built by thee Peter, but the abstract general CHURCH, framed by all the Apostles).*” Here is *new Rhetoric*, and *queer Logic*. Is any thing more *forced*, and *absurd*? We see that *universals* never exist in NATURE: it must be a *determined particular thing*. So an *abstract general CHURCH* is only an *Ideal Nominal CHURCH*; the same as *MAN* in general, *NATURE* in general, &c. which do not exist but in *Idea*: therefore must be a *determined particular MAN*, a *particular NATURE*, and a *particular determined CHURCH*. The ROMAN CHURCH is a *determined particular CHURCH*, that CHRIST builds on *Peter-Rock*, and not upon all the Apostles, an *abstract general ideal CHURCH*, which exists only in *name*, except it be *individually determined*, as a *collective moral body* under one *singular HEAD*. So, though the CHURCH of CHRIST is called *UNIVERSAL*, yet is an *UNIVERSAL PARTICULAR CHURCH*. Is *UNIVERSAL*; as a *main moral body* of different nations throughout all Ages: therefore *CATHOLIC*. And is *PARTICULAR*; as to the *single individual HEAD*, that unites this *main body*; and as to the *chief court*, where this *HEAD* resides (*Rome*;) therefore *ROMAN*.

seniority. Hence the *Presbiters*, or *Elders*. — Besides, a proof that Andrew was younger than Peter, is that when Peter removed from the *Galilee* into *Capharnaum* to settle himself there, his Brother followed him to live with him, in the same way as we observe *younger Brothers* following the steps and destinies of the *Elder Brother*. Besides, S. Mathew c. 10, calls Peter the *first*, as likewise all other Evangelists, when enumerating the Apostles, they all place Peter in the *first* place. In other parts too the *band's Leader* and *Spokesman* is Peter. All this shows that he was the *first* in *superiority*, and consequently in *seniority*.

Till here of the prominent *marks* that distinguish the LEGITIMATE CHURCH of CHRIST—ONE HOLY CATHOLIC APOSTOLICAL ROMAN. Now let us ask : do these signal *features* characterise the SECTS, as true *copies* of the *real original* ? No. They have no UNITY : since they are different *Bodies* with different *Beliefs*. They have no HOLINESS ; since they depend not for Salvation on *holy works*, thinking, that to lay *merit* on MAN'S *deeds* is to *injure* CHRIST'S *merits*. But the CATHOLIC CHURCH also only trusts to CHRIST'S *merits*, nor does she believe, that any work is *meritorious*, but through CHRIST'S *Mediation* : yet just for that *good works* are required, since for *good works* it is that CHRIST repaired our HUMAN NATURE, that we should put off the *old man*, and *carnal deeds*, and might walk through his GRACE in the path of *wrighteousness*. Indeed what for is a *Clock* repaired, but for *going* ? We know, that if it *goes well*, it is due to the Artist's *merit*, who repaired the *Clock* : but yet the *Clock* must show forth its *own merit* too by *going* : else is not *repaired*. And it must *go well* too : else is not *regular*.—— Likewise in the WORLD, and NATURE, all we can possess, from GOD all comes ; since all is due to GOD'S *Bounty* ; yet, if we only trust to PROVIDENCE, and GOD'S *Bounty*, without *earning* and *labouring*, we shall *starve*, and *die*. So also in the order of GRACE all *Riches* of Eternal Life come through CHRIST, and his *merits* : but, if we only trust to CHRIST'S *merit*, without co-operating too with our own *duties*, insuring these *merits*, we shall certainly *perish*. “*Labour the more,*” says the Apostle, “*that by good works you may make sure your election.*”* Besides, we give not to GOD what we owe HIM, and only claim from GOD what HE owes us not : (a rash *presumption* !)

SECTS usurp also the name of CATHOLIC ; but this *title* in no wise becomes them. CATHOLIC means *universal*, in

* 2 Petr. i. 10.

Time, Place, and Doctrine: but SECTS in nothing of this are *universal*. In *Time*: since they only exist 800 years since. In *Doctrine*: since nothing they keep of their Reformers but the empty *name*, having themselves reformed their own Reformers. Luther supported *Real Presence, Confession, &c.* Edward's Liturgy upheld *Mass, Confession, Extreme Unction, Order, &c.* And all this was afterwards *abolished*. Therefore thus divided in *Doctrine* they make *divided Bodies* and in *divided Places*: and therefore are not *one solid BODY* in *Time, Place, and Doctrine*. All this proves, that far from being CATHOLICS, they are Anti-CATHOLICS. But they are not less Anti-ORTHODOX. The Rule of their FAITH is not the constant TRADITION from the Apostolic ANTIQUITY (*one only invariable interpretation of SCRIPTURES,*) but is a *free changeable OPINION of every day, and of every whim*. This not only is against what says S. Peter—that *no scripture is of private interpretation*;* but against what says S. Paul, who recommends *all traditions, written, or unwritten*.† S. Peter says more: “*in scripture are certain things hard to be understood, which the unlearned and unstable wrest to their own perdition.*”‡ Therefore all this requires interpretation from *proper Authority*, and not from *private Judgement*. Likewise in the Acts we see Philip, sent by the Angel of the LORD to the Eunuch of Queen Candace to explain to him a passage in Scripture. Philip asked him: “*Thinkest thou, that thou understandest what thou readest?*” And the Eunuch answered: *how can I understand, unless some man shew me ?§*” Here is again proof, that SCRIPTURES are not of *private Judgement*. Likewise in the old Dispensation the *decisions* on the LAW were only committed to the CHURCH and PRIESTHOOD. Here are the words of the Deuteronomy. “*If thou perceive that there be among you a hard, and doubtful matter in judgement.....thou shalt*

* 2 Petr. i. 20.

† 2 Thess. ii. 14.

‡ 2 Petr. iii. 16.

§ Act. viii.

come to the Priests of the Levitical race, and to the Judge that shall be at that time.....and thou shalt follow their sentence: neither shalt thou decline to the right, nor to the left. But he that will be proud, and will refuse to obey the commandment of the Priest who ministers at that time to the LORD, thy GOD, and the decree of the Judge: that man shall die.”* Here is a supreme Judgement invested in the CHURCH, and PRIESTHOOD in succession for ever.—— Yet leaving aside SCRIPTURES, let us go by REASON. We see that so many *Heads*, so many *Opinions*, and so many *Judges* so many *Sentences*. The *free interpretation* of SCRIPTURES was allways the source of all *Heresies*, even in time of the Apostles, for such as did not submit to the Apostolical *Doctrine*: and how more so in times more remote from the *original fountain*, when the *Reformed* so far differ from their *Reformers*, that nothing they preserve of them but the *naked name*? Behold the sag end of *free copies*: at last they nothing resemble to the *original*; because the Copists disfigured the *First Likeness*, and the others following more disfigure it on *erroneous copies*: so the *features* of the *original* are no more. Well then. The very same it is in the Sacred BIBLE, which the first Reformers *deformed* in thousand parts, and the new Interpreters more *deform* with their *false judgements*, wishing from LIE to draw forth TRUTH. It is avowed by some candid Protestants, that their SCRIPTURES are *falsified*: nay, Dr. Broughton, a staunch Lutheran, shows to the Bishops of the *Reformation*, that their BIBLE is *corrupted* in 840 passages. Good GOD! Here is the *Fountain*, whence SERPENTS draw their *Water of Life*!!! But to conclude. If a Man sets up for *Physician* without Teacher, nor Academical diploma, we call him a *Quack*: and what will be, if the favorite Book he prescribes by, is full of *error*, and *imposture*? Then he is the *Quintessence* of all *Quacks*. So it is a *free Dog*

* Deuter. xvii. 8.

matizer in Biblical matters; and this *dogmatizing* founded on a corrupted *erroneous* SCRIPTURE.

Thus far as to the BIBLE: now as to TRADITION.

For SECTS their rule of FAITH is the naked BIBLE, whereas for CATHOLICS is both BIBLE, and TRADITION. And this by ponderous reasons. 1st—Many *words*, and *deeds* of CHRIST were not registered, which would fill up *countless* volumes, not to say, *all the world*, in St. John's phrase.* Then the Apostles too did not write many *doctrines*, but taught them by *mouth*.† Therefore how shall we know these *truths*, but by TRADITION? Likewise seven of the Apostles did not *write* a syllable: where is then what they wrote but in TRADITION? Then the *instructions*, that our SAVIOUR gave to the Apostles during 40 days after his *Ressurrection*, of which there is no *record*: pray, where is all this but in the CHURCH'S *Deposit*?

And finally, suppose there was no GOSPEL WRITTEN at all: where should we appeal to, but to TRADITION? Among the Patriarchs there was no WRITTEN LAW till Moses (that is, until the year of the world 2500.) Here is for 25 centuries TRADITION all, and no SCRIPTURE at all. Then the LAW was *written*, but even so TRADITION continued: many things were not mentioned in the Pentateuch, which TRADITION supplied till the Talmud's writing‡ (that is, until 100 years after CHRIST.) Therefore if in the First LAWS, and in all Times there was TRADITION: how is it, that only in the NEW LAW is a Catholic *invention*, and absurd *novelty*?

* Joan. xx. 30. it xxi. 25. † 2 Thess. ii. 14.—2 Joan. xii.—3 Joan. xiii.

‡ The Talmud treats of the Jewish Doctrine, composed of two parts, *Misna*, and *Gemara*. The first part was written in the middle of the 2d century of Christianity by Simeon Hachadosh. The second part or *Gemara* was added as commentary to the first by the Rabbins of Jerusalem, about the year 300 of the Vulgar Era. Likewise the Jews of Jerusalem made another Talmud in the beginning of the 6th century, composed too of *Misna*, and *Gemara*. Therefore there are two Talmuds, Hierosolimitan, and Babilonian. In these are contained the *Oral Traditions* of the Jews: and they correspond to our *Liturgies*, and *Rituals*.

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Moreover, TRADITION is of more *value*, than SCRIPTURE. CHRIST did not *write*; he *preached*. His Disciples were not bidden to *write* but to *preach* (that is, to teach by *word* the WORD of GOD.) And just for that is called the WORD.——The very Evangelists *wrote*, not from *necessity* but *compliance*, by being for that entreated by some Faithful. And if some Apostles wrote some letters on some *points*, was for some *exhortation*, *consulting*, or *dispute* of some distant Churches, where they could not be *present*, often in the end of the Epistles concluding—*that they had more to say, but they soon would be present, or that they would send them other fellow-ministers to teach them all.*——Therefore many things were *not written*, which we only know by TRADITION. Moreover, even of these *Epistles*, and *Gospels* some were written 30, 60, and 70 years after CHRIST'S Ascension,* being till then the LIVING TRADITION the only *Rule* of FAITH to all Christendom. Then this body of SCRIPTURES was not reputed *canonical* till 400 years after CHRIST; since only then was sanctioned by the CHURCH, as *genuine*. Therefore till then was TRADITION the *Rule* of FAITH, and *not* the BIBLE. (And would to GOD, that modern Christians were as *pure* as the primitive ones, that lived on TRADITION only without BIBLE !)

However, even after this called BIBLE was sanctioned even then TRADITION continued, as we shall prove. 1st—Because some uses in our worship can not be proved from the BIBLE, but only from TRADITION. 2d.—Because some *canonical* Books (reputed nearly 20) were lost ;† and

* St. Mathew wrote his *Gospel* 41 years after CHRIST (i. e. 8 years after his *Ascension*.) S. Mark 61. S. Luke 63. S. John 104. The Acts 64. All other *Epistles* 50 or 60. The *Apocalypse* 96.

† In *Numbers* c. 21. we read—*It is said in the Book of the Wars of the Lord.* This Book is lost. —In the 3d. Book of Kings iv. 32 we read—*Solomon spoke 3000 Proverbs, and his Canticles were 1005.* Most of these are lost. —The 1st Book of *Chronicles* concludes—*The Acts of David are written in the Book of Samuel the Seer, in the Book of Nathan, and in the Book of Gad the Seer.* All lost.—In the 2d. Book of *Chronicles* ix. 29 it is said—*The rest of the Acts of Solomon are written in the Book of Nathan, in the Books of Ahias the Silent, and in the Vision of Addo.* Lost. —S. Matthew says also ii. 23.—*It was said by the prophets: He shall be called*

no channel remains but TRADITION. 3d.—Because in all Ages we see *Instruction*, and *Preaching*, that is, LIVING TRADITION. And 4th.—Because, this is in the world the natural order: for, though in Arts and Sciences we have *Books*, and *Writings*, notwithstanding all that we have also *Teachers*, and *Interpreters*. Yeas: the *letter* is dead, wants *spirit*; and the *spirit* is the *living authority*, that is, TRADITION: the *letter* is an artificial *tool*; and the *living voice* the natural *organ*. Therefore without reason SECTS call the BIBLE their *primary Rule*, when by nature is only *Secondary*. And in fine Children, Unlearned Classes, and Savage Tribes, where there is no *Reading*, nor *Writing*, how will these know the DIVINE WORD but by TRADITION? Therefore in the sight of all this, more is TRADITION than SCRIPTURE. All shows, as the Apostle says, *that faith comes by hearing*.* In short, we shall close all this with a *simile*. The BIBLE, we may say, is like a *Cistern*, or *Pond*, where the waters of *Life* are kept; and TRADITION is a long *Channel*, that conveys the *living waters* from the mother *Fountain*. So the waters in the *Pond* are *stagnated*, *troubled* by different drinkers, and liable to *corruption*: and if so; instead of *wholesome*, they prove *poisonous*: whereas water flowing from the *spring* by a long *channel*, is ever a *pure living Stream*.——Here is the true *simile* of BIBLE and TRADITION. But to proceed.

SECTS deny various *Catholic Uses*, as not expressed in SCRIPTURES, which in the Catholic *Catechisms* are clearly proved from the SCRIPTURE.† However, not only

a Nazarene. But in the extant Prophets no where this appears. Therefore that Book, or Books lost. — S. Matthew xxvii. 9 cites words as told by *Jeremiah*, which appears not in *Jeremiah*. Thus part of *Jeremiah* is lost. S. Matthew's *original Hebrew* also lost. — S. Paul to the *Colossians* commands them to read the Epistle to the *Laodiceans*. This Epistle lost. — S. Paul 1 Corint. v. 9 says—*I wrote to you an Epistle*. This *first Epistle* lost. — In 2d. Epistle to Timothy iii. 8. he mentions *Jannes and Mambres that resisted Moses*. But in all Moses's Books no such Names appear. Therefore part of those passages lost. &c. &c.

* Rom. x. 17.

† Besides the Catholic *Catechisms*, it is worth reading Boesuet's *Exposition of Faith*. The *Grounds of Catholic Faith* by Pius IV. As like-

the CATHOLIC USES can be evidenced by the HOLY WRIT, but also by NATURE, and the ORDER of the WORLD.

Thus in the CATHOLIC CHURCH there is *visible worship*, ceremonies, priesthood, temples, altars, sacrifices, tribunals, indulgences, images, rogations, pilgrimages, vows, corporations, but chiefly *Sacraments* (organs of graces, and divine powers) and above all, the EUCHARIST, or the LIVING GOD.

All this there is in the TRUE WORSHIP; and all this, or nearly all, is wanting in *spurious creeds*. There was all this in the MOSAIC DISPENSATION, because it was figure of the NEW LAW. And if there is something in *Mahometism*, and *Paganism*, it is because they copied it from *Judaism*, and *Natural Light*, as already remarked.

W O R S H I P.——In the *Catholic Worship* the TRUE LIVING GOD is adored. There are here *Sacraments*; and therefore *living Grace*, and *Unction*. And whereas living Grace imparts *real zeal*, and *anh fervor*; all in FALSE WORSHIPS is *slack*, and *dull*; because there wants the TRUE SUN, that *cheers* and *vivifies*.

The CATHOLIC WORSHIP, not only is *Spiritual*, but also *Bodily*, and *Visible*. This may seem to SECTS *Superstition*, and *Popery*, because it is a *heavy thing*, and they prefer a *lighter worship*, something little more, than NOTHING. But CHRIST, being a VISIBLE GOD; also his WORSHIP must be VISIBLE. And MAN; being organized of *Soul* and *Body*; both *Body* and *Soul* owe their respective homage to their own MAKER as both *workmanship* of the same AUTHOR. What more natural? In the temporal order is the very same. In the world also the Loyal Subjects court their Sovereigns, not only with *interior attachment*, and *open heart*, but also with *bodily*, and *visible services*. These *external acts* are tokens of the

wise the *Touch Stone of the New Religion*. The Papist misrepresented, and truly represented by Gother. The *Defense of Catholic Principles* by Gallit-zin, &c. &c.

internal fidelity. Whilst those are but *good will*, and *wish*; these are *real deeds* indeed. Besides, how can we edify our neighbour in a Christian Body, if our *Faith* and *Piety* are not made *Visible*? Yet the *External Worship* without the *Internal* is a mere phantom, and real hypocrisy: therefore both *worships* must follow each other, as the SOUL follows the BODY. Indeed *Body*, and *Soul* are so far inseparable, that what is felt in *one*, is impressed in the *other*; and what passes *inside*, must show *outside*: the same as a clock where the internal *movement* is followed by the external *Hands, Bell, and Dial*. So our *internal worship* must be followed by *external Action, Prayer, and Appearance*. Since this is the frame of our *Nature*, having received for this a *Body*: and of the *actions done in this Body, good or bad, we shall render account*, as the Apostle says. Therefore our *Body* has a great share in RELIGION as well as the *Spirit*: and both *worships, Internal, and External*, must inseparably follow each other.

However we observe by the by, that if GOD demands from us a *worship*, it is for our own *benefit* only: since HE has no need of us, nor of our *worship* as useless Servants. For his *Glory* has HE millions, and myriads of *Luminous Spirits*, who perpetually praise Him: whereas the *Vermin-Man* only serves to insult Him, and to trample his *graces*. In the same way a KING on Earth has no need of whom *insults* him, nor does he own any, who *owns* him not. In fine, we serve GOD, as we serve our KING, and our MASTERS. We think a *fortune* in Life, if we obtain a good *situation*, and profitable *employ*; since, while we *serve* our Employers, we *serve* ourselves, deriving *support*, and *dignity* for us, and our families. So it is in GOD'S *service*: we *serve* Him, to *serve ourselves*: since on this *service* depends all our *riches*, and *graces* here, and hereafter. ——— But to proceed.

All our WORSHIP is given to GOD, as SOVEREIGN of SOVEREIGNS, and ORIGINAL FOUNTAIN of all *Might*,

and *Mercy*: so on Earth we also court the KING as our Sovereign, and chief source of *Dominion*, and *Favour*. However, though the Royal Power resides in the KING only, yet we pay to the QUEEN too her *homage*, as entitled to high respect, and great organ for *dispatches* and *graces*: and we court also the GRANDREES, and KING'S FAVORITES for our interests, and favour in the court.

This is then, what does the CATHOLIC CHURCH. She renders the supreme HOMAGE to the SOVEREIGN DEITY, called-*Latria*; gives the secondary honour to the EMPERESS of ANGELS, called—*Hyperdulia*: and gives the third honour to the COURTIERs of Heaven, called—*Dulia*. The difference in these *Homages*, is that to GOD we give *adoration*, and to the SAINTS *veneration*. To GOD we say: *Have mercy on us*: and to the SAINTS: *Pray for us*.—What more natural? Where is Idolatry here, which Heretics dream of? If CHRIST'S CHURCH is called the COMMUNION of SAINTS;* what wonder, if she corresponds with the Heavenly Court of SAINTS?† Besides, who can better prevail in our favour before GOD, than GOD'S MOTHER? Solomon, though cloathed in majesty upon his Throne, no sooner saw Bethsabee, than he rose to meet her, and bowing down said: "*My Mother ask; for I must not turn away thy face*"‡ So in the Heavenly Court the BLESSED MOTHER intercedes for us to her SON, and the SON to the ETERNAL FATHER: and so also the SAINTS intercede to the HEAVENLY QUEEN, and to the SOVEREIGN GOD.——Now, we ask, is it absurd to invoke in our favour the Heavenly BLESSED, and the MOTHER of the BLESSED, when she says herself: *all generations shall call me BLESSED*?§

* In the *Apostles Creed* we believe in the *Holy Catholic Church*; the *Communion of Saints*, &c. Likewise S. Paul in his Epistle to the Romans praises their Church and Faith, saying: *To all that are in Rome, the Beloved of GOD, called to be Saints*. &c. † He says also to the Hebrews:

You are come to the Church of the First-born, who are written in Heaven, and to see the Judge of all, and to the Spirit of the Just. Hebr. xii, 22, 23.

‡ 3 Reg. iii 19, 20.

§ Luke i. 48.

OBJECTIONS.

1st.—SECTS do ridicule : *that we should pray to GOD through SAINTS, and not pray directly to GOD.*————

But we answer : do we in the world direct ourselves to the MONARCH only ? Do we not apply for our *canvassings* to Men in power, and *Favorites* in the Court, and Parliaments ? Do we not go by *Tribunals*, and *Chanceries* ? How more so with that TREMENDOUS MAJESTY, surrounded by *Thrones*, *Dominations*, and *Powers*, and before whom stand numberless *ministring Angels* ? These very same *Angels*, according to the Oracles, are the Messengers for our *Homages*, and *Prayers*. So, will we, will we, our *Petitions* must be conducted through *Angels* before the High Throne. Then what wonder, is we apply also through SAINTS, as higher interests, than a common Messenger ? We pray with *fear*, and *humbleness*, as the Sinner in the Temple, and not with the Pharisee's confidence, and *self-worthiness*. The HOLY GHOST says : *that the offerings of the wicked are an abomination to the Lord.** And in Job says the LORD to Elyphaz : *My wrath is kindled against thee, and thy two friends..... go to my servant Job.....and my servant Job shall pray for you : his face I will accept that folly be not imputed to you.†* ————— Here is GOD himself, teaching to apply to his *acceptable servants*, for them to *mediate* in our behalf. In a word, our *Prayers*, either through ANGELS, or SAINTS, are directed to GOD alone. And ANGELS, and SAINTS are but organs to present them before the High Throne. The same it is in the temporal order : if we have *qualified interests*, we may have *qualified dispatches*.

2d.—They will say further : *that saints cannot hear our prayers, since omniscient is only GOD.* But we ask : did not the Prophets *see*, and *know* things, unknown to the rest of mortals ? And how did they *know* this ? By

* Prov. xv. 8.

† Job. xlii. 7, 8.

only a *Ray of Divine LIGHT*. Then how can we deny this *knowledge* to those BLESSED that enjoy the fulness of the DIVINE SUN *face to face*? Can we think that the Heavenly Courtiers know nothing of us (through GOD) when Mallebranche, a mortal sinner, could *see* all in GOD, without ever *seeing* GOD? Can we deny to the BLESSED an attribute, that we allow to Satan himself? How could he vex Job, and tempt all mankind, if he had not a thorough insight into our very *thoughts*? Here is Satan in the Realms of Darkness *seeing* our inmost *wishes*, and *secret doings*. Besides S. John in his Heavenly vision saw the “24 *Ancients, falling down before the Lamb, having every one of them golden vials, full of odours which are the prayers of the Saints.**”——Here are MAN’s prayers presented to the ALMIGHTY by Heavenly Mediators. “*The Angels,*” says S. Paul, “*are all ministering Spirits, sent to minister to them who shall receive the inheritance of Salvation.†*”

Here are other ministers, who reach as far down as our Low Regions to act between GOD, and his *Faithful*.——Therefore, whether the BLESSED in Heaven know our *petitions* through agency of *Angels*, or whether they *see* all in that Court of LIGHT, where all that passes on Earth *reflects*, as in a *limpid Mirror*; it is not of us to dispute.

CEREMONIES.——WITS, and SECTS mock CATHOLIC CEREMONIES.——But we ask: what is WORSHIP without *Ceremonies*, but a *stripped Figure* without *vestments*? *Ceremonies* give to the WORSHIP *ornament*, and *majesty* according to the GREAT MAJESTY, whom it is done to. This very thing we observe in all *grand* in the world, as *Interview of Princes, Coronation of Kings, Installation of Thrones, Institution of Orders, Court Audiences, Public Rejoicements, &c.* For in all *splendid* amongst us there is *pomp*, and *stateliness*:

* Apoc. v. 8.

† Hebr. i. 14.

and only shall we deal *sans-ceremony* that MAJESTY of MAJESTIES, whose voice thunders—*pavite ad Sanctuarium meum* ?* What *splendour*, and *grandeur* was not seen in the JEWISH WORSHIP? Besides, most of these CEREMONIES are allusive to *Mysteries*. The same was in the OLD LAW: and the same we observe in Human Institutions, *political*, *military*, and *litterary*. And if in mysteries of *Vanity* there are pompous *Ceremonials*: how more so in DIVINE RELIGION, which is all founded in sublime *Mystery*?

Hence *Mysteries* too in *Fable* itself, and in *Pagan Rites*: but this only shows that FABLE counterfeits TRUTH; and that a general practice is founded in REASON and NATURE.

NATURE, and REASON teaches, that an *Invisible Spiritual Worship* is only of *Spirits*, and *Angels*, that have no bodies. CHRIST Himself, while he was in the world, performed all *Legal Rites*, and *Ceremonies*. So, whilst we live in a *heavy tabernacle*, we must pay a *heavy tribute*. And when we shall be once divested of our *bodies*, then we shall serve GOD only in *Spirit*. For the present a *visible worship* is meet to us mortals. This was so revealed to the Hebrews, and to us Christians: therefore the only agreeable to the commerce between MAN, and the DEITY.

We ourselves, in our *representations* to the King or Government, must address ourselves in the prescribed *legal form*, and by the *legal channels*: else our *pretensions* will fail, by being out of *form*, and out of *medium*. So the same it is in the order of GRACE. Our *Petitions*, and *Homages*, not being as GOD ordained and prescribed to his CHURCH, cannot be an *acceptable odour* before his Throne.

How can a Servant in the world please his Master, unless he serves him every jot punctually, as he commands? More so it is with the SOVEREIGN of *Masters*, to whom all *obsequiousness* is due, and whom to displease (even in

* Levit. xiv. 30.

littlenesses,) is our *disgrace*. And, pray, what can we give to GOD but *littlenesses*? It is true that some *Catholic Rites* will seem to wits *bigotry*: but is a *bigotry* indeed, supported by all *Antiquity*, and sanctioned by Apostolic *Liturgies*, that are as authentic, as the Gospels themselves.

In the CATHOLIC CHURCH there are *Solemnities*, that is, *Days* of uncommon celebration in honour of the TRINITY, of CHRIST, of the VIRGIN, or in honour of the SAINTS, and MARTYRS. These *days* are *festival*, and the *eve* celebrated with *prayer*, and *fasting* (a preparative for *graces*.) The same it is in the order of the world. Here there are also days of *Court* and *Gala*, as *Anniversary* of *Princes*, *Celebration of Battles*, *National Festivals*, &c. These days are *holidays*. The Tribunals are closed (for it is not question of *Law*, but only of *Joy*.) *Dispatches* are granted, *Pardons*, and *Graces*. There are Assemblies, and public *Sports*. There are *Illuminations*, *Salutes* in the Castles, &c.———So the very same is in the CHURCH of CHRIST. Her *Solemn Days* are kept holy, *free* from labour. There is grant of *Graces* to those disposed by *Sacraments*. There are *Temple Meetings*, and *public Service*. There is *Illumination* in the Altars. There is *Bell ringing* in the Steeples, &c. &c. What a resemblance?

CEREMONIES consist in *forms* of *prayers*, and *practices*, as those used in the *Holy Sacrifice*, and *Sacraments*, which are visible *Signs* of invisible *Graces*. So in the Ordination of Priests there is a formal *Consecration*, which qualifies for holy functions, and imprints character: and this corresponds in the temporal order to the *Consecration of Kings*, *Inauguration of Knights*, *Graduation in Academies*, &c.———There is also *common benediction*, whereby every thing serving to the Divine use, is *blessed*, as *Temples*, *Altars*, *Crosses*, *Images*, *Medals*, *Vessels*, *Vestments*, *Bells*, &c. But this very same we observe in the temporal order. All that belongs to the

crown, is marked with the KING'S *Arms*: Noblemen use their *crests*; Tradesmen their *firms*; and each Individual his *mark* and *seal*. This is a distinctive to own its owner. So also in the HOUSE of GOD every thing belonging to sacred use, is marked with the *sign* of the *cross*: and this is called—*blessing*,—as a distinctive between the *profane*, and *sacred*. Moreover, the power of *Blessing* is the power of the WORD of GOD, that imparts *grace*; and the power of the *Cross*, that overpowers the *Infernal Powers*. Hence the use in the CHURCH of *Holy Water*, and *Exorcism*. To this even Nature, and Evil Spirits obey—“*Lord*,” said to CHRIST his Apostles, “*the Devils also are subject to us in thy Name*. And He said to them: *behold I have given you power to tread upon serpents, and scorpions, and all the powers of the enemy*.”* “*Go*, says he again—“*heal the sick, cleanse the lepers, cast out devils*.”†—— Here is then a *power* till now exercised in the CATHOLIC CHURCH; and other mark of her *Apostolicity*.

In the temporal order we only obey to, the *Legal Authorities*: so also in the supernatural order *Diseases*, and *Devils* only obey to the *Legitimate Apostolical CHURCH*. And this is *fact*.

PRIESTHOOD.——The CATHOLIC CHURCH is a corporation of *Faithful*, spread throughout the whole world: therefore, as an organized Society, it requires for order a *formal government*. Consequently, in as much as *Invisible*, her government is CHRISTOCRATICAL, the same as THEOCRACY was among the Hebrews. There GOD ruled by *Himself*, by his *Priests*, and *Prophets*: here CHRIST reigns by *Himself*, and his *Ministers*. There was GOD present in the *Tabernacle*: here CHRIST in the *Eucharist*. There HE had a *Temple*: here *Temples*. There one *Altar*: here *Altars*. There *Victims*: here one

* Luk. x. 17.

† Math. x. 8.

Victim. There HE was a GOD of *rigor* : here a LORD of *mercy*. In fine the *figures* gave way to the *figurate*, the LAW to the GRACE, and JEHOVAH to CHRIST.——This is then the chief of his CHURCH in as much as *Invisible*. But as far as a *Visible Society*, this CHURCH is ruled by a regular *Ministry*, and *Canon Laws*, the same as Republics are governed by *Authorities*, and *Civil Laws*.

Therefore, there is a *Pontiff* (as Emperor,) *Cardinals* (as Electors,) *Patriarch* (as Vice Roy,) *Nuncio* (as Embassador,) *Legates* (as Envoys,) *Bishops* (as State Ministers,) *Priests* (as Magistrates,) *Councils* (as Congresses) &c. And is this order *disorder* ?

OBJECTIONS.

1st.—SECTS mock a HIGH PRIEST in the CHURCH of CHRIST.——But, pray, which is the *Body* without *Head* ? Or, how can a *Body* live, if we cut its *Head* off ? To this will they say, that their Head is *Invisible*, namely CHRIST. But to this we say, that MAN is also directed, and moved by the *Invisible Spirit* : and yet if we cut off to MAN his *Visible Head*, this *Invisible Spirit* flies off, and MAN remains a *corpse*. Indeed the *Spirit* resides not only in the *Heart*, and *Blood*, but also in the *Head*. In the *Head* is the supreme organ of the *mental powers*, the *common sensorium*, the *eyes* of the Body, (*right and left*) and the *eyes* of the Mind (FAITH, and REASON,) likewise the organ of the *word*, and the *countenance*, that distinguishes Man from Man. In the same way the *Living Spirit* of CHRIST is not only in the *Heart* of the Faithful, and in the *Faith* of the zealous christians, but also in the *Visible Head* of this christian Body. ROME is this *Head* : and in this *Head* is the vital organ of Christianity : here is the *key* of the *spiritual powers* : here is the *common sensorium* of FAITH : here is the *organ* of the WORD : here are the two *internal eyes* of Religion—FAITH, and REASON ; and the *external eyes*—SCRIPTURE, and TRADITION : and here

is in fine the distinctive *countenance* of the TRUE SPOUSE OF CHRIST; since each individual is known by the *face*. Thus, ROME is this *Head*, and this *Face*, whereas SECTS have no *Head*, nor *Face*, being a Phantom of Religion with an embalmed *Heart* only, but no *Spirit*, nor *Countenance*, like an Egyptian Mummy.

2d.—SECTS mock also, that this *High Priest*, or *Pontiff* be CHRIST'S *Vicar* on Earth.——But if a temporal KING is a GOD'S *Vicar* on Earth, what wonder, if a temporal PONTIFF be CHRIST'S *lieutenant* in his CHURCH?

Moreover in the OLD LAW always there was a HIGH PONTIFF. And this HIGH PRIEST is so natural in RELIGION, that even in their worships is admitted by Pagans. This they borrowed from the MOSAIC RITE, as likewise from REASON, and NATURAL LIGHT. Hence the Chinese and Tartar *Grand Lama*: the Indian *High Brahmin*: the the Turkish and Persian *Mufti*: the Roman *High Pontiff*, &c. Therefore in all worships, Jewish, Pagan, Mahometan, and Christian, there is a *Sovereign Priest*; only in the new Reformed Christians there is no such a *Chief*. But no wonder, if they have cut off this *Head*: for they have also destroyed the *Body*, nothing keeping of Christians but the *name*, and *shadow*. However Melancthon, Grotius, Chillingworth, Johnson, and other notable Protestants highly protested for such a *Head* in their communion to avoid schism, and disunion.

3d.—The *wits* rail also at the *titles*—POPE, and HIS HOLINESS.——But what means POPE but FATHER? In the early Ages this *title* was common to all Bishops, called—*Popes*, the same as even to day we call our Presbyters—*Fathers*. This is a title of veneration, so far founded in NATURE, and REASON, that among the Romans the Senators were stiled—*Patres Conscripti*; and in familiar treatment we ourselves call—*father* any venerable *old man*.——As to—HIS HOLINESS; this *title* is as-

signed to the POPE, not in regard to his *holy person*, but as the chief of a HOLY CHURCH. No wonder if the Head of Christendom enjoys a *title*, which every true Christian Member has a claim to: for the Apostles themselves call all Faithful—SAINTS.* Besides, if the Sovereigns of England, and Austria are entitled—*Their Sacred Majesties*: what remains for the Ruler of a HOLY CHURCH, but *His Holiness*?

4th—SECTS insist, that Peter is not the *Rock*, whereon CHRIST founded his CHURCH; since real *Rock* is CHRIST Himself.——We know, that CHRIST is the only *Corner Stone*, and real *Basis*: but that does not hinder, that Peter be the Representative of that real *Stone*, and real *Basis*. We see that GOD is *Inimitable*: and yet MAN is represented in Scriptures as GOD's *Image*.† Likewise the SUN is another *Image* of the *Deity*, as Creator and Enlightner, whom the Pagans adore for GOD. And also the KINGS on Earth are Representatives of GOD in Heaven, whom the Psalmist himself calls *Gods*.‡ So in likeway also Peter is the *Image*, and *Representative* of CHRIST in his CHURCH.

CHRIST is indeed the *High Foundation*, and *Mystical Stone* of this Mystical Building: and Peter is the *Material Stone* of this Mystical Building, in as much as the *founder*, and *maintainer* of its visible Body on Earth. For, as CHRIST did select Paul among the rest to *call* the Nations to his *Fold*: so He selected Peter among the rest to *found*, and *maintain* this *Fold*: signalizing him as *Rock*, whereon he establishes his CHURCH; as *Delegate*, to whom He trusts the *keys* of his kingdom; and as *Pastor*, to whom 3 times He delivers his *sheep*.§ Here are quali-

* Rom. xvi. 15. Eph. vi. 18—1 Corint. iii. 17. it. xvi. 1, &c. † Gen. ii. 7.

‡ Ps. lxxxi. 6.

§ Math. xvi. 18. 19.—John. 21. 15, 16, 17.—

Though *Scripture* should not confirm Peter's *Supremacy*, *Nature*, and *Reason* proves it. For though our *Earthly Sovereigns* have many *Court Counsellors*, yet only *one* they choose for *Prime Minister*. Likewise in the familiar order though we may have many *Friends*, to only *one* we open our bosom, as *chief confident*. So CHRIST also of all the Apostles made more selection of *three* (Peter, John, and James;) and of these three he shewed only to Peter a superior distinction for *eminence*, and *power*.

ties of *Founder, Ruler, and Preserver*. Indeed to all Disciples said CHRIST.—*Go, preach to all Nations, baptizing, &c.* but to Peter alone He says—*Upon this Rock I will build my Church—I will give to thee the keys of my Kingdom.—Feed my Sheep.* These marks of pre-eminence, and real *powers* are not mere phantoms. Even the Fathers, contemporaneous with the Apostles, clearly attest the *supremacy* of Peter, as Polycarp, Hermas, Justin, Irenæus, &c. Some of these were Disciples of the Apostles; therefore not less, than eye witnesses.

In a word CHRIST says: *And I shall be with you all days till the consummation of the world.** Therefore in this saying He means his *future CHURCH* with a succession of Pastors through a succession of Ages. He promises the *presence* of his Spirit. So a *Spirit*, to live among Men, must have a *Body* to live in: and this *Body* to live united to the Spirit, must have a *Head*. Else, *Spirit* in the world without *Body*, is Phantom; and *Body* without *Head* is dead. Therefore CHRIST is the *Spirit*: the CHURCH is this *Body*: and PETER is the *Head* of this *Body*.

5th.—SECTS insist further: that even granting that Peter succeeded to CHRIST; the chain of succession was broken in Peter: since many bad PONTIFFS occupied the chair of Peter, *loose* and *vicious* men, whom CHRIST could not have for his *Vicars*, and who even obtained the Thiara by factions, &c.

To this we answer, that in the OLD LAW always the HIGH PONTIFF had *successors*; and these very often impious, elected by bribery, and who even sentenced to death the MESSIAH Himself. Besides, the MESSIAH Himself in his very generation descended from perverse KINGS: since out of 20, that reigned in Juda, 4 only were *pious*, many

* Math. xxviii. 20.

of the rest supporting the *abomination in the Holy Place*. Therefore, if the MESSIAH Himself had in his own progeny and blood so bad Ascendants, what wonder, if in line of succession HE has had vicious Representatives, which were not yet so impious? For, the first 34 PONTIFFS were all Martyrs; and, if some sullied their Dignity; that only proves that in spite of Human Corruption, it is the Finger of GOD who supports his CHURCH, and not MEN; since *good* is only GOD. So the quality of *sinner* in no ways impairs the legitimacy of Power. A Judge may commit the same crimes, that he judges in others; and yet for all that he is the same Legal Judge.

6th.—They wonder also: how the Catholic *Priesthood* receives power to *consecrate, absolve, &c.*——But the Apostles could not always exist on Earth: it was necessary that their *power* should pass over to future *successors*. So also KINGS, and GOVERNORS do not only represent their own individuals, but also the person of their future *Representatives*. Thus, the *Church Ministers*, coming through an ordered succession since the Apostles, received from them their *power*, in the same way as the Apostles received it from CHRIST. “*As the Father sent me, I also send you: this said He breathed on them, saying: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven: and whose sins you shall retain, they are retained.*” *——We ask: is not this a full, and unquestionable *power*? We see that the Apostles exercised it over their Disciples;† and caused these to exercise it over their Subalterns.‡ Certainly, if this *Power* were to cease with the Apostles, the CHURCH of CHRIST would also cease, vanishing into an invalid *phantom*: and were not for a formal *Ministry*, and a canonical *Discipline*, the CHURCH would become a *Bark* without *Pilot* nor *Rudder*, floating on an ocean of *Error*, as the SECTS of apos-

* John. xx, 21, 22, 23.

† Acts. vi. 3.—1 Tim. iv. 14.

‡ 1 Tit. i. 5,

tacy. Therefore this *Power*, and *Order* exists in the TRUE CHURCH, as long as the world shall be a world. "*Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.*"* Now, if it is repugnant, how the Apostles did impart their *Power* to the *Bishops*, and the *Bishops* to the *Priests*; also in the civil order the *Magistrates* receive their *authority* from the *Ministry*, the *Ministry* from the *KING*, and the *KING* from *GOD*: and the *Magistrate* acts the *KING*'s person; and his *authority* is as valuable as the real *Royal*. So the *Ministers of the Altar* too receive their *power* from the *Bishops*, the *Bishops* from the *successors* of the *Apostles*, and the *Apostles* from *CHRIST*. Each *Minister* acts the figure of *CHRIST*; and their *authority* is as *valid* as that of *CHRIST* Himself.——What *order* more conformable to *REASON*, more *powerful*, and more *natural*?

7th.—They will say further: how can we see, whether the *Priests* have a *valid power*, if this *power* is *spiritual*, and *invisible*?——But in the Civil *Ministry* it is also an *invisible Power*, and yet as valiant as the *Royal*, that overpowers all. To a *Field Marshal* thousands of *Bodies* obey, without any of them daring against this *single one*. Pray, what *awe*, and *respect*, sprung from a *mystical character*! Daring highwaymen nothing do fear, yet they tremble at the sight of a *Magistrate*, and even of a *Constable*. What is this? It is because the *KING* with his decree gave this *Power* (which is only a *mystical invisible character*) yet *formidable* and *valiant*. Therefore how much more valiant is *GOD*'s *authority*, by whom *KINGS*, and *RULERS* rule, and who is the source of all *Right*, and *Might*?

8th.—Still will they say: that *Priests*, as *sinful men*, cannot receive from *GOD* such *sublime*, and *pure Power*.——To this we say: that this *Priestly power* must

* Math. xxviii. 20.

be given to MEN; since it cannot be given to ANGELS. If these Men do not behave properly; for that there are *Interdicts*, and *Censures*, in the same way as in the Civil Ministry there are *Suspensions*. Besides, if these *Priests* are *impure* organs of *pure* Graces, it is the same, as when we drink pure water through a *Negro's hand*, or through a *pitched pitcher*. The effect of the water on our system is the same *vital effect*. ——— Thus far for *Purity*. ——— Now as to *Elevation*: we see that a KING on his Throne, though a Man of the same *imperfect*, and *corrupt* clay as ourselves, is an *elevated* organ of *Powers*, and *Graces*, a *Sacred Majesty*, an *Anointed* of the LORD. So is a *Priest* in the CHURCH of GOD, an *Ambassador* for CHRIST,* a LORD'S *Anointed*, a *Minister* to the HOLY of HOLIES.

Nor without this *Ministry* can the CHURCH of CHRIST subsist, which, as S. Paul says, is composed of *Pastors*, *Doctors*, *Evangelists*, &c. † And as in the Civil order none is *Magistrate* but such, as is *sanctioned* by government; so in the CHURCH of CHRIST none is legitimate *Pastor*, but such as is *ordained* by the CHURCH. Therefore no *Layman*, or *Intruder* can claim to himself this *power*. “Neither doth any man take the honor to himself, but he that is called by GOD, as Aaron was.” ‡ However we see that such as dispute the Priestly *authority*, they themselves usurp the same *power*, thinking themselves as competent authorities, as the Priests themselves. They dispute the CHURCH'S *right* to *Interpret Scriptures*; but they themselves turn *Interpreters*, taking that *right* as their portion. They deny the *power* to *confess*, and *absolve*; and yet they *absolve* their foul *consciences*, turning their own *Priests*, and *Judges* in their own cause. They dispute the *Real Sacrament*; yet by their own hands they eat and drink the *real Bread*, and *Wine*, thinking this as good a *Sacrament*, or better, by being more *natural*, and *sans ceremony*. ——— Now I ask: should

* 2 Corint. v. 20,

† 1 Corint. xii. 28.

‡ Hebr. v. 4.

a man in the Justice Court pull off from the Bench the legitimate *Judge*, and sit himself down, hearing and sentencing causes as a *clever man*; what would be the result? No doubt they would turn him out; or rather put him into Bedlam's Hospital, or in a safe custody in reward to his *cleverness*. Well: this is the very sentence that GOD's Tribunal will pass on *Scorners* and *Embezzlers* of Sacred *Rights*.———And in fine, can a *Spider*, I say, make *Honey* as the *Bee*, or spin *silk* as the *Silk Worm*? No. And why? Because each Being receives from NATURE its private *gift*, and *power*, that others cannot usurp. So it is also the *Charismata*, and *Powers* that the CHURCH of CHRIST confers to her Sacred Ministry, which are not to be usurped by Profane, and Laymen.

TEMPLES.———In the Places of Worship GOD is adored as SOVEREIGN of SOVEREIGNS, and implored as FOUNTAIN of GRACES, and REDRESSER of EVILS. Temples are Houses of *Prayer* and *Homage*, where we give to GOD what is GOD's, according to the Right of *Divine Law*. There are *Civil Courts*, and *Assembly Houses* where we meet to protest our *Loyalty* to the Monarch, and convey our *Requests*, and *Representations* to the Throne, and Government. Here we give to Cæsar what is Cæsar's, and to Man what is Man's. There are *Tribunals* to administer Human *Rights*. There is *Palatine Court*, *Privy Council*, *Parliaments*, *Chanceries*, *Prefectures*, *Judgement Halls*, and *Senate Houses*. So also there are *Court Houses* for the *Divine Rights*: *Roman See*, *Patriarchals*, *Basilics*, *Cathedrals*, *Churches*, *Chapels*, and *Oratories*. Here there are *Orators* for the Divine Cause, as there *Advocates* for the Civil Pleas. There *Judges* attend to examine, and sentence *crimes*: here *Priests* to hear, and absolve *sins*. Only this is a Court of *Mercy*: that a tribunal of *Rigor*. Here he who *confesses* is *pardoned*: there who pleads *guilty*, is *punished*. There we accuse our *adversaries*: here we ar-

raign our *consciences*, and pray for our enemies : since as each one *pardons*, so he is *pardoned* before the SOVEREIGN JUDGE. In short, in the Civil Court there are *tribunals*, *pleadings*, *sentences*, *penalties*, and consequently, *fines*, *prisons*, and even *death* : and this to satisfy *Human Justice*. So too in the Houses of GOD there are *tribunals*, *confessions*, *absolutions*, *penances*, and consequently *restitutions*, *alm-deeds*, *fastings*, and even the *Holy Sacrifice* : and this to satisfy the *Divine Justice*.

Till here of the *Divine Rights* administered in GOD'S Temples, the same as the *Human Rights* in the State Courts. Of this we shall speak yet on the head—*Tribunals*. Now of the Temple's *appurtinances*.

There are *Altars*, *Images*, *Ornaments*, *Lights*, *Incense*, *Music*, &c. Of *Altars*, and *Images* we shall speak in due place. But as to the use of *Lights* ; this means, that CHRIST is *Light* ;* as likewise that *Christians* are in the *Light*.† But above all *Lights* is a token of *Honour*, rendered to the LIVING GOD, as present in the EUCHARIST. So also S. John in his vision saw *Lamps* burning before the Throne of the LAMB.‡ *Lights* were also used in the Jewish Worship. And the same we observe in the temporal order. In former times it was usual to accompany Princes and Noblemen with *Lights* for pomp, and Courtship.§ And amongst us in *Festivals*, and public *Rejoicements*, we use *Illuminations*, and *Fire-artifices* to display *brilliancy*, and *joy*.

In Temples there is *Incense*, and *Censer* during the Solemn Mysteries. This is an Emblem of *adoration*, only suitable to the DEITY. This same offering was presented to the INFANT GOD by the Easterly Kings. And in the Heavenly Court saw S. John the 24 *Ancients*, *falling down before the Lamb*, *having every one golden vials full of odours*, *which are the prayers of the Saints*.|| The

* Math. iv. 16.—John. i. 4, 5, 9. † Phil. ii. 15.—Ephes. v. 8. ‡ Apoc. iv. 5.

§ Montpel. Catech. part. 3. sec. 2. c. 6. s. 8.

|| Apoc. v. 8.

like was also used in the Mosaic Worship. Indeed the same as *Gold* is for a KING on Earth, so is *Incense* for the KING of Heavens. Its *scents* and *fumes*, ascending up into the air, represent the *effusions* of the pious and inflamed Hearts, that ascend to Heaven, and give *odour of sanctity*. And in fine, in our own Houses, when we entertain guests of distinction, we use *perfumes*, not only for honour sake, but to dispel *impure air* and spread *sweet odour* : so also in the House of the LIVING GOD we render to the PRESENT MAJESTY this *Honour*, signifying more that in the House of GOD *Purity* must reign, and the *odour of sanctity*.

In the use of the Priesthood, and Temple there are *Vestments*. As the ROMAN WORSHIP is *visible* and *solemn*, there must be *ornaments* suitable to its solemnities. This is by *Reason* dictated, and amongst us *used*. For the same we see in *Court Feasts, Coronations, Assemblies of Princes, Anniversaries, in Orders of Knights, Military Corps, Universities, &c.* Each of these have their own *Garbs*, and their own *Galas*.

There is also *Music* in the Temples. This self same was in use among the Hebrews : and the same S. John saw in his Heavenly Vision, where *the 24 Ancients had their Harps, and sung a new Canticle.** Besides, CHRIST and his Apostles sung *Hymns of Thanksgiving.†* Indeed it is very proper that the *Faithful* on Earth should concert such *Praises*, as in Heaven chaunt to the MOST HIGH his *Angels* and *Saints*. Moreover, *Music* rouses the *Minds*, and harmonizes the *Hearts*. Therefore far from diverting from GOD, it attracts to GOD.——In the order of the world also KINGS, and NOBLEMEN have in their Feasts *Musics*. The same is in *Military Corps* : and what is the CHURCH but a *Militant Body* ? And if in Theatres and Profane Assemblies there are *orchestras* to inspire *joy*, and *har-*

* Apoc. v. 8, 9. it. xv. 2, 3, &c.

† Math. xxvi. 30.

mony : why not in the Assemblies of the Faithful, which must respire *harmony*, and *union* ?

And in fine the *Bells* in the Steeples are to call the Faithful to the Divine Functions. So also Israel used *Trumpet* : Military Bodies have *Drum*, and *Bugle Horn* : Castles, and Navy *Brass Canons* : and even Ships have their *Bells*. And what is the CHURCH, but a *Ship* on a *Stormy Gulph* ?*

In conclusion, all this is used in Catholic Temples : but most of this is a real scandal to New[SECTS], which will have their Churches but stripped walls, as if GOD'S *Sanctuary* would deserve no *ornaments*, that we even allow to *Theatres*, and profane *Buildings*. So, instead of devotional *pictures*, *altars*, and pious *Images* they have in S. Paul, and other Cathedrals, *Statues of Warriors*, and *Poets*, *Banners of Battles*, *Trophies*, and other *profane* lumber, which is rather a disgrace to the *Sacred Place*. Therefore instead of a pious *Cross*, or CHRIST'S *Effigy* they prefer the *Statue* of a *Warrior*, or a *Poet*. But no wonder, when the Jews also preferred *Barrabas* to CHRIST.

SACRIFICE.——In the CHURCH of GOD there is *Expiation* for MAN *Guilty*, in order to satisfy the OFFENDED DEITY : and this *Satisfaction* will ever continue, as long as MAN'S *Crimes* continue in the world. And as nothing can *satisfy* the HIGH DEITY, but *Victim* above *Human* : therefore GOD Himself is the immolated *Victim* : and for this *immolation* there are in the Temples *Ministers* and *Altars*. This is then the HOLY SACRIFICE, termed by the *Latins*—MISSA—and by the *Greeks*—LITURGIA.——Each *Altar*, where the LAMB of GOD, is *immolated*, represents the *Cross*, where his *Death* atoned once for MAN. The MASS then is a real *memorial* of this *Atonement*. Then his real Blood washed off the First Man's *fault* : but, since *our own faults* are daily

* Luk. v. 3.—1 Petr. iii. 20.

renewed; therefore every day this same *Atonement* is mystically *renewed*.

In a word, though CHRIST was once on the Cross our *Mediator* before GOD: yet HE continues to be so on our Altars till the end of Ages in a *mystical manner*.* For if the *disgracing sin* continues in HUMAN NATURE, also this *gracious Sacrifice* must continue in GOD'S CHURCH, as *Daily atonement*; thereby called—*Continual Sacrifice*—according to Daniel.†

This high *Mystery* admits two bearings, either as—*Voluntary Oblation*, or *Expiatory Sacrifice*: and in both cases we have *similes* in the temporal order. For, CHRIST died once on the Cross for *Human Sins*, the same as *Criminals* die on the gibet for their *misdeeds*. So these *expiate* their *Crime* to satisfy Human Justice, the same as CHRIST expiated our *Crimes* to satisfy Divine Justice. Moreover, *Man guilty* suffers on the gallows, out of ignominy; so CHRIST suffered on the *Cross* out of contempt; though to day immolated on the *Altars*, by way of honour. Only the *Offender* there suffers for the *Offended*: and here the *Offended* suffered for the *Offender*. This only GOD can do.——Now viewing this *Mystery* as—*Voluntary Oblation*—we have tantamount *similes* in the world. Often we send *gifts* to *Grandeers* in power, and *Friends*, as pledges of *dependence*, *love*, and *gratitude*. Such *gift* was called by the Latins—*Charisticon* (a greek word, implying *grace*;) since it is done to *procure grace*, and to *gratify*. So the *Eucharistical Oblation* is to obtain *grace*, and render *graces* to the HIGH MAJESTY; and nothing can be more *gracious* to HIM, than the *Oblation* of his own SON.

Offering, and *Holocaust* was always used in the OLD LAW, both Patriarchal, and Mosaic: and is the essential part in DIVINE WORSHIP. The *Sacrifice* is to GOD, what

* 1 Corint. xi. 26.

† Dan. xii. 11.

Tribute is to a KING, and *Feod* to a PRINCE. All is vassalage due to *Sovereignty* and *Power*. Nor is there any *worship*, true or false, but what has *Sacrifice*, which is founded in NATURE and REASON. Therefore this *Sacrifice* must perpetually continue in the TRUE CHRISTIAN CHURCH: for it is the only *Homage* due to the HIGH DEITY. Nor will this *Sacrifice* ever cease, but in the Anti-Christ's days, according to the Oracles, when in the *Holy Place* will reign the *Abomination of Desolation*.* Hence this *Sacrifice* never till here has ceased in both CHURCHES *Roman*, and *Greek*: and though a *Memorial*, yet a *Real Mystery*, and *Real Sacrifice*: for without *Real Sacrifice* there is no *Real Religion*: and it is only by resembling this *Reality* that *Sham Worship*s have also their *Immolations*. Therefore in all RELIGIONS *True* or *False* there is *Sacrifice*, except in New SECTS, as a prelude indeed to the Anti-Christian *Desolation*.

OBJECTIONS.

1st.—They say: *That this Mystery in the NEW LAW is a mere Memorial, and not real Sacrament.*——But the Hebrews had also the *Unleavened Bread*, and *Paschal Lamb*, as a real *Pledge* of their Freedom from the Egyptian Bondage: and yet this same *Mystery* continued ever since as a *Memorial* for ever. But, pray, how was this *Memorial* performed? With other similar *Bread*, and other *real Lamb*. Therefore a *Memorial Mystical*, as well as *Real*.——The Lord said: "*this Day shall be for a Memorial to you: you shall keep it a feast to the Lord in your Generations with an everlasting observance. Thou shalt tell thy Son in those Days: this is what the Lord did to me when I came forth out of*

* In the OLD LAW also Antiochus made the *Perpetual Sacrifice* cease in the JEWISH WORSHIP, setting the *Abomination of Desolation* in the *Holy Place* towards the final Epoch of Judaism. So the same will do the Anti-Christ in the final Ages of Christianity, whose Ministry will last 3 Times, and a-half, as that of CHRIST lasted 3 years, and a-half.

* Exod. xii, 14, it. xiii. 9, 9.

Egypt: and it shall be of memorial before thy eyes."* Here is the *Memorial* of a *Mystery*, again we say, but done by a *continuation* of the same *first Mystery*. So also in like manner CHRIST, taking Bread, and Wine into his hands, says: *Do this in remembrance of me.* But how is this *Remembrance* done? By another similar *Mystery*, namely *natural Bread*, and *sacred Blessing*. For CHRIST with his *Blessing* turns the *Bread* into his own *Body*, and says to his Disciples—*do this*—that is,—*do the same as I do*; for *this is my Body*, and *this is my Blood*.—Therefore what He *did*, is what his Disciples *must do*. The Jews were scandalized at this language, saying: *how can this Man give us his flesh to eat?* But CHRIST instead of changing *language*, more protests with further energy: *for my flesh is meat indeed, and my blood is drink indeed.* *Indeed, indeed* means *truly in reality*, and not in *figure*. After this many of his Disciples went a way, and walked no more with him. And JESUS said to the twelve: *will you also go away?* And Simon Peter answered: *whom shall we go to? thou hast words of eternal Life.*†

Here is Peter putting no objection to the *Bread*, made real *Body* of CHRIST by his own *Blessing*: for CHRIST says—*Amen amen, verily verily*, that is, really in *truth*, and not in *shadow*.‡ So, we conclude, that if CHRIST made of *Bread* and *Wine* his *Real Flesh*, carrying his *Body* in his own Hands, while He was alive; what wonder, if this *Mystery* is performed after his own Death? And if HE commands his Ministers to *do the same as He did*, we may say with Peter, *that his words are life, and Truth*, and question no more:

Yet punsters and wits will say: *How can a Priest, a mortal man, transform Bread, and Wine into Body and Blood of CHRIST?*——But we ask: how can NATURE, a brute Matter, form, and transform things,

* Exod. xii. 14. it. xiii. 8, 9. † John. vi. 53, 56—69. ‡ John. vi. 54.

as GOD Himself? It is because each *successive* NATURE has this *successive* power from the *original* NATURE ; and the *original* NATURE from GOD. So too in the order of Grace, it is by GOD's *power*, that the Priest performs this *mystical Transformation*. GOD *breathed* into the First MAN ; and this *breath* has been propagated through all Ages by the *successors* of Adam. So also He *breathed* into his Disciples, saying : *receive ye the Holy Ghost* : and this *breath* is propagated through GOD's Ministers in *succession*. Likewise the Apostles by the *Imposition of Hands* communicated the HOLY GHOST ; and by this same operation is this *Power*, and *Grace* successively communicated in the Priestly Order, as a *chain of Lamps*, lighted from the first *Lamp*.——Besides in the OLD LAW the *sacerdotal power* was *extraordinary*. 1st.—The Patriarchs had the right of *Priesthood*, and *Blessing* ; and so *extraordinary* were the effects of this *mystical power*, as to be considered on Earth the source of all *fulmess*, and *richness* ; or, in our modern phrase, the *greatest of blessings*. We see how Abraham was *blessed* by Melchisedech.* How Isaac *blessed* Jacob.† Pharaoh himself desired Moses to *bless* him.‡ Even the impious Balaam had such *power of blessing* and *cursing*, that what was *curse*d by him, was followed by *blast* : and the LORD who gave him this *power*, turned his mind for him not to *curse* Israel, but rather *bless* it.§ Therefore here it is in the FIRST LAW a *supernatural efficacious Blessing*, even acknowledged by impious Pharaoh, and even possessed by impious Balaam.—Besides, could Pharaoh's *Magicians* do the like as Moses by the *Devil's* power, and cannot CHRIST's Ministers do the same as CHRIST did by the power of the HOLY GHOST?—Likewise in the MOSAIC LAW, such was the *Priestly power of benediction*, and *execration*, that in the cognizance of *adultery*, the Priest pronouncing certain *curses* on certain bitter waters, and

* Gen. xiv. 19.

† Gen. xxvii. 27, 29.
§ Num. 22 and 23.

‡ Exod. xiv. 32.

giving them the woman to drink; if she were *innocent*, she would remain *unhurt*: and if *guilty*, she would *swell*, and *burst*.^{*} Therefore, if so *extraordinary* a power had the Priesthood in the OLD LAW, how more *supernatural*, and *perfect* must be this power in the LAW of GRACE, which is the *fullness* of *perfection*? Indeed CHRIST said: *receive ye the Holy Ghost*: therefore what higher transcendency, than the *fullness* of the *Holy Ghost*?

Yet *poasters* will say: *How can we eat GO'DS flesh?* or, *how can Man eat his own Maker?*——But we ask with another *pun*: how can GOD'S Mother be the Mother of her Father? How can a *creature* create her own *Creator*? Or (plainer speaking) how can each *fetus* live on the *flesh*, and *blood* of their matrices? Infants feed on the *milk* of their mothers? And every thing in being be supported by mother NATURE, and mother EARTH? We see that all in Creation is supported by its creating *principle*; and this both in the natural, and temporal order. Families live on the *sweat* of their parents: and establishments are supported by their Founder from his own *earnings*, that is, from his *sweat*, and *blood*. So CHRIST re-established MAN with his own *Blood*, and with his own *Blood* supports MAN that He regenerated.——Here is then a high *Mystery*, all founded in NATURE.

They will say further: *how is it possible that the Sacrifice of CHRIST be renewed?*——But they should rather ask: how is it possible that human crimes be renewed after MAN'S *Redemption*? Besides if the renewal of CHRIST'S *Immolation* is a great *Mystery*; more is the *Incarnation*, than the *Immolation*; and more this *Immolation* than its *mystical Celebration*. CHRIST died once on the Cross a *bleeding Victim*: and the same Victim is to day offered on our altars in an *unbloody manner*. It is not a second *Death*, nor visible *Blood*, but is the self same valuable *Faction* newly *immolated*, and *offered*. And if

* Num. v. 21, 27 and 28.

CHRIST is on our *Altars*, and we do not *see* him : also the LIVING GOD was in the *Ark*, and Israel did not *see* him. If amongst us HE is disguised under the veil of a *Host* ; also in Israel he was concealed under a *pillar of cloud*, and *fire* ; and also in the Temple of Solomon the MAJESTY descended down, wrapped up in a *Cloud*. Our eyes cannot face this MYSTICAL SUN : therefore He appears only in *veil*. Besides, the KINGS on Earth glory in *showing* their *vanity* ; but the KING of Heavens in *absconding* His *glory* : for his *glory* is visible enough. *Vere tu es Deus absconditus*, says Isaiah.* *Ostentation* reigns only in paltry Minds, where there is no *Reality* : for great souls that really possess sublime *endowments*, these even disdain the shadow of *show*. What shall be then a GOD, who is the only author of all IMMENSITY, and GRAND-DEUR ? Yet, if this MAJESTY is so GRAND when absconded, what shall be its *brilliancy* when open, and unveiled ? (But of this more in the—EUCCHARIST)

In conclusion SECTS will say : *that this Romish Sacrifice is Superstition, and Idolatry.*——But so far from being *Idolatry* the Oracles vouch, that it will never cease, but only when interrupted by real *idolatry* or the *Abomination of Desolation* in the Holy Place † (This we know will happen in the latter end of the world, when the *Temples* will be profaned by the Anti-Christ, the *Mass* abolished, and the *Sacrifice* to the Idols re-established.) Likewise S. Paul, speaking of *Idolatry* to the Corinthians, says : *you cannot partake of the table of the Lord, and of the table of Devils.* ‡ Here is the Apostle making a clear distinction between the *table* of CHRIST and the *sacrifice* to the Idols, as both diametrically opposite to each other.——And in fine, S. Andrew the Apostle (of whose life writes Surius,) when Aegeas the Judge exhorted him to sacrifice to Idols : “ *I sacrifice every day,*” says he, “ *to the only One and True God, not the flesh of*

* Izai. xlv. 15.

† Dan. xi. 31. and xii. 11.

‡ 1 Corint. x. 21.

Oxen, or the blood of Goats, but the Spotless Lamb upon the Altar, whose flesh is given to the Faithful to eat."* — Here is again a *Sacrifice* to the TRUE GOD, in opposition to an *Idolatrous Sacrifice*: and here is literally *real flesh*, eaten by the Faithful *indeed*. — In fine, the Sacred Pages are full of *Communions*, and *Fractions of Bread*; and shall we call this *Idolatry* and *Superstition*? Indeed so it seemed once to the Capharnaïtes; and so to day seems to the New SECTS: but we rather prefer the *error* of the *Apostles*, and of all ancient *Christians*, than the prudent logic of our new *Critics*; since all Pious, and Learned for 18 centuries have supported this called *Idolatry*. The same is supported by most ancient *Liturgies*, as far back as the Apostles themselves, where is recorded the same—MASS, and EUCHARIST.—And the same is still supported by both CHURCHES, LATIN, and GREEK, as *living witnesses*: and, though a *schism* exists between these two CHURCHES, (as that once between Judea, and Israel;) yet any thing *Catholic* in the SCHISMATIC CHURCH is a high proof in behalf of the ORTHODOX FAITH, as derived from the same original *fountain*, and as a *living colateral evidence* against modern Fanciers.—Moreover in the OLD LAW there were also *Communions*: since the Victim's flesh in the *Eucharistic Sacrifice* was eaten by the People, being the *Communion's* figure in the LAW of GRACE. And to conclude, Saint Paul says, that the *mysteries* and *uses* of the OLD LAW *were but weak and beggarly elements*,† and only a *shadow of better things to come*.‡ Now, if the Sacrament of the LORD'S Supper is nothing more than *beggarly Bread*, and *Wine*; then *Manna* in the OLD LAW was more *rich*, and *miraculous food*, than the *common paltry Bread* in the NEW LAW, of which the *Manna* was figure. Therefore in this *new Bread* of the NEW LAW there must be something more *mystical*, and *super-*

* SURIUS. Vit. S. Andr. Apost.

† Galat. iv. 9.

Hebr. x. 1.

natural. Likewise, if in some Sacrifices of the OLD LAW heavenly fire descended down upon them; in this one of the NEW LAW nothing can be less than the descent of the HOLY GHOST Himself.

Now, all *queries*, and *quibbles* aside, let us conclude.

The *Sacrifice* of the—MASS—is *Universal*, and *Perpetual*, that is, *performed in every part of the world, and till the end of the world.* It is *Perpetual*, according to Daniel—*Juge Sacrificium.*—* And *Universal*, according to Malachy—*In omni loco Oblatio munda.*—† Here some may say, that the Prophets allude to the *Sacrifice* and *Offerings* in the OLD LAW.——But on the contrary Malachy denounces against *Jewish Sacrifices*, promising a different *Sacrifice*, *every where offered among the Gentiles.* Among the *Gentiles* the CHRISTIAN CHURCH was planted: therefore it is a *Christian Sacrifice.* And *every where offered*: therefore *Universal*, and *Catholic.*——Now as to Daniel; he speaks of the *Perpetual Sacrifice*, suppressed by the Anti-Christ in the last Ages of the world; the same as Antiochus did in the latter end of the JEWISH CHURCH. So this shows, that this *Sacrifice* goes as far as the end of the world, that is, *Universal in Time*: therefore *Catholic* again.

Besides, by these prophetic oracles, this *Sacrifice* not only is *Universal in Time*, and *Place*, but a *Visible*, and *Holy Oblation.*——Therefore this *Universal Sacrifice* cannot be the *Original Sacrifice* on the Cross: since that was performed in *one only place and time*: and this must be *Universal in Time*, and *Place.* Nor is it the *Interior Sacrifice* of the Human Heart; therefore *Invisible*: since that always existed among the Faithful ever since the beginning of the world. Nor is it a *phantastical image* of CHRIST's *Death*, as the *Protestant Supper*, which is only *material Bread*: therefore an *Impure Oblation.* But

* Dan. xi. 31, and xii. 11.

† Malch. i. 11.

must be a Sacrifice, every where celebrated: therefore *Universal*. Uninterrupted till the end of the world: therefore *Perpetual*. Performed among the Nations: therefore *Formal*, and *Visible*. And *Pure* and *Holy* Oblation: therefore a *pure Divine Victim*.——Now all these high qualities no where else combine, but in the *Catholic Sacrifice* of the—MASS.

This *Sacrifice* among the Apostles was differently termed, as *Chalice of Benediction*, *Offering of Thanksgiving*, *Fraction of Bread*, *Communion*, *Synaxis*, *Liturgy*. And this purposely to avoid *things*, and *names* in common with the Jews: since even *sacrificing* was called *ministring*. Yet the very word—*Liturgia*,—still kept in the GREEK CHURCH to this day, is a high evidence of its *apostolic antiquity*, being an original name of this *Sacrifice*. In the Acts of the Apostles we read this in the original greek—*Αυτοεργάζων δ' αὐτῶν τῷ κυρίῳ*:—* which passage, according to Erasmus himself, must be translated—as they were sacrificing to the Lord.

Now as to the word—MISSA,—used in the LATIN CHURCH; some take it for *latin*, others for *hebrew*, or *chaldæe*. The Latinists derive—MISSA—from *mittere*, as it were—MISSIO, that is, *Dismissio*:—since formerly in the beginning of the MASS there was *Dismissio* of the Catechumens, as in the end *Dismissio* of the Faithful. Hence the final words—*Ite, missa est*—the same as in the greek Ritual—*Ἀπόλυσις ἰστῖ*.—†——But Genebrard, and others considering this the most august of *Mysteries*, give to the word a more august *origin*. So St. Thomas calls it—*Mission*, or *Embassy*:—since it is an offering done to GOD through his Sacred Minister, as *Ambassador*. And this same title gives S. Paul to the ministring Priest.‡ —The Hebraists however derive the word—MISSA—from the *hebrew*, according to the Deuteronomy xvi. 10, which

* Act. xiii. 2.

† The Greeks also in their public Assemblies used to dismiss the people with these words—*Αἰεὶς ἀπὸ τοῦ*.—

‡ 2 Corint.

v. 20.

is in the original—*Missah nedaba, Voluntary Oblation*.—And this same word—*Missah*—derives from—*Mas*—which signifies—*Homage*, or *Tribute*, rendered to a Sovereign.——Therefore, either *latin*, or *hebrew*, all these origins, far from repugning, most *mysteriously* agree in the same Mystery.*

TRIBUNALS.——In the OLD LAW there was Priestly *Jurisdiction* to cognize of *Leprosy*, and *Sin*: the same as in the NEW LAW Tribunals of *Penance* to judge *sins* against GOD, and MAN; and the same as in the Civil order Tribunals of *Justice* to judge *crimes* against MAN, and KING.——By the *Canon Law* we satisfy with *penances*, *prayers*, *restitutions*, *alms-deeds*, *privations*, &c. (according to the *sin's* gravity.) So also by the *Civil Law* we satisfy with *fines*, *prison*, *lashing*, *banishment*, and even *death* (according to the *guilt's* grievousness, and the *Penal Code*.)——The *Canons* of the PRIMITIVE CHURCH prescribed to *grave offences* 7 years of *penance*, and even *privation* of *Communion*, which in the Civil Law corresponds to *Banishment*. There are also *sins*, reserved to the *Diocesan Bishop*, and others to the *Roman See*: the same as in the Civil Court there are *cases* of higher *Report*, and others of *Supreme Intendence*.——Mark. In a *Prison* there is *want* of *liberty*, *passions checked*, *flesh mortified*, *fastings*, *tears of compunction*, &c. What exact *simile*?

OBJECTIONS.

1st.—Light Minds will say: *if CHRIST atoned once for MAN; why does MAN atone also with his Penances?*——To this we answer: that CHRIST atoned for us, as far as to the *Eternal Punishment*, but not as to the *Temporal*. By his *Death* he changed indeed the *Everlasting* into

* Some Divine Mysteries are called by a *word* that admits many *conceits*, as—*VERBUM*, meaning CHRIST,—or by many *words* that come to the same *conceit*, as—*MISSA*.—

Temporary Pain : but we must satisfy this *Pain*, in proportion to the *Offence* ; and more so that we daily add *crimes to crimes*. Adam was indeed *pardoned* as to his *sin*, but not as to *satisfaction*, for which all Mankind still atones to this day. David was also *pardoned* of his *Fault*, but not *released* from *Penalty*, which came upon him, and his kingdom after his *pardon*. Besides, though CHRIST atoned for us with his *Blood* ; yet we must submit to the *Sacramental Waters of Baptism* : else we have no part in that *Atonement*. We might as well say with the Quakers : *what has Baptism to do with CHRIST'S atonement ? Nonsense : the Atonement is the only needful thing to Salvation*. Yet without *Baptism* we cannot *be saved*. So also, after we lose the *Grace of Baptism*, we must submit to the *Second Regeneration*, that is, the *Sacramental Penance* : else again we lose our part in CHRIST'S *Atonement*.

2d.—Yet Heretics say—*Nothing of Penance ; because GOD satisfies : and nothing of Works ; because we are saved by FAITH*.——But *Faith without works is dead.* and if we say that we have no sin, the truth is not in us ; we are liars ;† and Sin is Death itself*. Therefore to enter into *Life* again, we want *penitence*, that is, *internal sorrow* and *amendment* to claim *mercy* ; and *external prayer, fasting, charity, &c.* to *atone* : since both are inseparable. And of this we have instances in the temporal order. If a *beloved Parent, or Consort* dies in our family, and we feel *real sorrow* ; we show it out in our *tears, mourning, retirement, dislike to food, dullness, pensiveness, paleness, and even sickness*.——In Rome the *Culprits* appeared even *disfigured*, and in *sordid garb* to move to compassion the People, and Judges : the same as among the Hebrews was used *sack-cloth, ashes, and fasting*, to disarm the vengeance of Heaven.

Behold here *outward signs of inward sorrow*. In China the Beggars, to move hearts, appear *squalid, half-*

* Jam. ii. 17.

† 1 John. i. 8.

naked, ulcerated, maimed, and an horrid spectacle of skin and bones ; and though we may call these *Impostors* : yet for these *impostures* they must really suffer ; since they have no other *coin* to buy *pity* with, but their *bodily miseries*. CHRIST Himself paid with his *bodily miseries*, 30 years *privations, fastings, humiliations, and in fine lashes, nakedness, and death*. So He purchased for us his FATHER'S *Mercy*. This may seem to Philophers and Wits a *silliness*, but is a *truth*. And if the *Master* did this ; what can the *Servants* expect?——Likewise some times our Earthly Sovereigns, moved to mercy, commute to the *guilty* the *greater* into *lesser penalty*, or grant a *full pardon* : but though a *full pardon* be granted ; yet the *guilty* cannot be *free* from his *griefs, tears, ignominies, vexations, losses, expenses, and other temporal sufferings*, that are unavoidable appendages to his *criminal trial*. So the same it is in the *order of Grace*. There are *tears, and supplications* to move ; and *fastings and penances* to atone. And well it is, if the eternal *sentence* is modified into temporary *satisfaction*.——In short, in Heaven nothing enters but *Innocence, or Penitence*. But where is this Heavenly Jewel ? Only in the CATHOLIC CHURCH. In this there are redressing *Tribunals* to reconcile with the OFFENDED DEITY : and in this *fastings* to subdue our *passions*, and *austerities* to nourish *virtue and perfection*. Here is really what makes the MAN *Angel*. So far is this necessary to our corrupt nature, that even Pithagoras, a *pagan*, admitted *purgations, soul's elevations, and even deification* : and for this he recommends various ways to *chastise the body*.*—Even a Mahometan Caliph, Omar Ebn Abd'alaziz, writes on *penance* as follows :—*Prayer leads us half way to GOD : Fasting accompanies as far as the Palace : and Charity opens the Door to enter in*.

In short, if in the world there are *whippings, tortures, and even members cut off*, as instruments of the *criminal*

* Jo. Fabr. Bud. *Dissert. de ασχημ. philes. c. 7. 10. 18.*

deed: what wonder, if in the order of *Grace* we chastise our Body, as instrument of our *Sin*? St. Paul himself *chastised his body*.* And, if this holy vessel of *Ellection*, taken up to the 3d Heaven while alive, did this *penance*, not for the *past*, but to prevent the *future*: what must we do, we sunk in *sin*, and marching on a heap of *black high Treasons*? Indeed a *Debt* must be paid: so we punish our *Bodies*, that GOD may spare our *Souls*. Among ourselves, when we are wronged, if the *Offender* makes voluntary *amends*, we feel *indemnified*: if not, we appeal to the *LAW*, forcing him by *Justice*. The same it is in GOD's *cause*. Right and Duty demands *satisfaction*: therefore, if it is not *wilful*, it will be *forced*. What more agreeable to *NATURE*, and *REASON*?

Yet Anti-Catholics find strange, that in the House of GOD there be a *Tribunal* for *conscience affairs*.—— But what more advantageous to Humanity, and Society? What bulwark of *sound morals*, even independent of *mystical graces*? "*Confession*," says the Philosophical Dictionary, "*is a curb to inveterate wickedness*." "*I would sooner*," says Luther himself, "*submit to the Papal tyranny, than let Confession be abolished*."†

In short, this *Sacrament* is not only of divine institute, but even a dictate of *NATURE*, and *REASON*. The *Minister*, in quality of *Confessor*, is a *Physician*, *Judge*, *Counsellor*, and *Friend*. To him the *Infirm* of *spirit* recurs, that remedy be ministered to his *leprosy*: and as *remedies* are bitter, so also *penance* is bitter. By this *Counsellor* is the *Culprit* directed for the good of his *Deeds*, and of his own *Cause*. From this *provisory Judge* receives he *sentence*; but according to his good, or bad *deposition*, so he *looses*, or *wins* his cause in the Supreme Judgement. Therefore it is highly important a *sincere confession of facts*. For, how shall the *Physician* give *cure* to the

* 1 Corint. ix. 27.

† Collection of Luther's German Writings, vol. 2. p. 272.

Sickman, if he gives a wrong statement of his *evils*? How shall the *Director* advise well the *Party*, if he exposes not right his *case*? And how shall a *Man in grief* feel *relief*, laying open his breast to his *Friend*, if he uses *reserve*? Therefore a *Confessor* is a *Judge*, *Physician*, *Counsellor*, and *Friend*. What high predicaments? What grander thing on Earth? And above all what high Barrier for *Immorality*, as a *Tribunal* controller of *morals*? What more useful to MAN, and to REPUBLICS? But, pray, where is this to be found? In the CATHOLIC CHURCH only.

4th.—In conclusion some will even say—that *Confession* is rather *prejudicial*, or *useless*.———But this talk is the same as to say, that *medicine* is rather *hurtful* to health: or that laying hold of a board in a wreck is rather *unsafe*, or *confining*. So the best is to struggle with the waves, or to buoy on the main at liberty.—Likewise as *medicines* are bitter is better to live free from *such stuff* in a sweet manner, never mind if our body is marching down to the grave. In short, such as scorn *Confession*, and *Penance*, no doubt think themselves *clean spotless souls*, *gracious*, and *acceptable* to GOD; when S. John thunders, that *if we say we sin not, there is no truth in us; and we make CHRIST a liar*. Thus such *spotless souls* are *liars*, and *incurable*, and *unpardonable*, and as *pure*, and *perfect* as the Pharisees, which CHRIST calls—*whitened sepulchres*.* But of this more on *Penance*—proved solely from *Scripture*.

I N D U L G E N C E S .——In the CHURCH of GOD there are *Remissions*, and *Dispensations*, which the ROMAN PONTIFF grants, as the Supreme Head of CHRIST'S CHURCH. So also in the temporal order the KING grants *privileges*, *graces*, and *amnesties*. The KING'S *Charters* are *Decrees*; and those of the PONTIFF *Bulls*. The

* Math. xxiii, 27.

KING can forgive *Delicts*, *State Crimes*, and *Banishments*. He can pardon *Acts of University*, *Debts* to the Royal Treasure, *abolish Infamies*, &c. He can grant *privileges* to Noblemen, and Citizens for *Services*, or in *compensation* for Loans they gave to the State: and for this he can use any means he pleases. The like can do his VICE-ROY abroad in the name of his MASTER. And the same we observe in the ROMAN CHURCH. There is *Revocation of Excommunications*, which is the same as in the civil order *Revocation of Banishments*. There are *Pardons of Canonical Pains*, that is, *Relaxations of Penances*; since the CHURCH established *these Laws*, and the CHURCH can *relax* them. CHRIST Himself gave to the CHURCH the *Key* of these *Powers*—*whatever you shall bind, shall be bound*; and *whatever you shall loose, shall be loosed*. Hence different *Indulgences*, and *Grants*. 1st.—*Indulgences* of the *Crusade*, granted in *compensation* for what the Faithful contribute to the propagation of FAITH, or to the support of the *Christians*, or *Redemption* of Captives, in Infidel Lands. 2d.—*Indulgences* to promote *Devotion*, by *visiting* the *Holy Places* (signalized by the *Death* of our SAVIOUR,) or the CHURCHES of Rome (in honour of the SAINTS) or the *House of Loretto* (in respect to GOD'S MOTHER,) or the *Tombs*, and *Relics of Martyrs* (authorized by Heaven with *miracles*,) &c.——In fine in all, and through all can *Indulgences* be dispensed; since great is the Treasure of *Graces* of the SPOUSE of CHRIST.

We know that a MONARCH is the original source of the Throne's *Graces*: but, the MONARCH dying, or being absent; who is, pray, the organ of these *Graces* but his SPOUSE? And if CHRIST'S SPOUSE is a *Mystical Body*; who is, pray, the Dispenser of these *Graces* but he, who is at the head of this *Body*? Besides, a VICE-ROY, or ENVOY acts the KING, though never so distant in other Hemisphere, and though from distance or wars he should have no further communication with his MASTER, than the full *powers* he was first invested with. So is the case with

CHRIST'S VICAR in his CHURCH on Earth. He acts in the name of CHRIST: with his credentials he received these *powers*; and these *powers* he exercises in CHRIST'S *Kingdom* on Earth while the world is world.———In short, if in the Court of an Earthly MONARCH there are *Indults*, and *Gracious Grants*; how more so in the Earthly Court of GOD Himself, who is the *fountain* of all *Bounties*? Can an Earthly SOVEREIGN be *Bountiful*; and can not be so the GOD of all *Graces* through his DISPENSER in his *Kingdom* on Earth?

OBJECTIONS.

Yet *Sophists*, and *Deists* say—*That Rome sells Indulgences, and pardons for money.*———But such talk is founded in *ignorance*, and *lie*. It is well notorious, that no *Priest* ever so needy takes money for *confessing*, or *absolving*: and much less can we say that of the HIGH PRIEST. Besides, what we call *Indulgences*, granted by the ROMAN SEE, are not *Remissions* of *sins* (as the misinformed think) but only *Relaxations* of *Canonical Penalties*, imposed to certain *sins*. Since for each *mortal sin* the PRIMITIVE CHURCH inflicted 7 years *Penance*: but considering the *frailty* of our Human Nature, the *corruption* of Ages, and the *shortness* of Life, the same MOTHER CHURCH strives to mitigate the *rigor* of these *Laws*, allowing *relaxations*. Besides all such as recur personally to Rome for *Dispensations* in Matrimony or otherwise, all these confess they did not give for this end any money in Rome. Even the pious *contributions* for the support of the *Holy Places* in Infidel Lands, or for the *Redemption* of *Captives*, even this does not touch Rome, but is sent directly to the *Holy Land* through Offices, appointed in different Nations. And if we cry against this *system*, we must cry also against the *Bible Societies* for their *collected Funds*, and against all *charitable Institutions* in every Nation; nay, against the

Apostles themselves for their *pious Collects* ; and against even CHRIST, for consenting a *Purse of money* in Judas's hands.

I M A G E S .———In the CATHOLIC CHURCH there are *Images, Relics, Medals, Rosaries, &c.*———
1st.—As CHRIST'S CHURCH on Earth is a *warfare* against the *Power of Darkness* ; so there is no *warfare* without *standard*. And which is this *standard* ? The CROSS whereon our REDEEMER died : and this is worth all *veneration*, in as much as a *badge* of our *Redemption*. Thus a CRUCIFIX is the *Image* of our SAVIOUR, whose *memory* we respect, and whose *Image* revives our *memory*. Indeed he must be a *stony statue*, who on seeing our SAVIOUR'S EFFIGY, painted in *dolorous colours*, feels not a *touch* in his heart. Besides what more fit to CHRIST'S *Sanctuary*, than CHRIST'S *Image* ? And if to insult this *Effigy* is to insult the *Original* : so also not to *honour* it, is to *dishonour* it. In the temporal order we have the like. The KING'S *portrait* is prized by us, as a *memorial* of our SOVEREIGN ; and is an ornament to the Palaces, and Houses of Loyal Subjects, the same as the CRUCIFIX is so to the Temples, and Houses of the Faithful. Likewise we have the *Pictures* of our Ancestors, Benefactors, and Friends, kept in grand esteem in our Families.—In China lost England an Embassy, by refusing to do the *sign of courtesy* to the EMPEROR'S *Likeness*, or to the *Empire's Emblem*.* This serves to show that in each country there are symbols of national *Respect*. So the same it is in the order of RELIGION, where we venerate the *Images* of the DEITY, of GOD'S MOTHER, and of the SAINTS. These are not *adored* indeed, as Heretics think, (since *Idolatry* is forbidden by the CATHOLIC CHURCH, and by the Council of

* This happened in the year 1816. In China it is used the *etiquette* of the *Co-tan* (that is, prostrate on their knees they kiss the ground 9 times before the EMPEROR'S *Image*, or before a *Dragon*, the Empire's *Emblem*.) And as the British Embassy did not submit to this *indignity*, it was dismissed by the Mandarins without audience.

Trent) but only we respect them by the person they represent of the ETERNAL MONARCH, of the QUEEN OF HEAVENS, and of the COURTIERs of the MOST HIGH.——

Besides as the World raises *Statues* and *Memorials* to its *Heroes*; so also the CHRISTIAN CHURCH permits these *Statues*, and *Monuments* to the *Heroes* of Christianity, both as an *honour* to *Merit*, as a *model* to *Piety*.

The same we may say of the *Medals* and *Relics*.—— Nothing is more common amongst us, than *Coins* of SOVEREIGNS: and what are the SAINTS but Crowned KINGS, that had dominion over NATURE, and the HELLISH POWERS? Nor nothing more common amongst us, than *Medals* of Conquering *Heroes*: and what higher *Heroes* than the SAINTS, that conquered themselves, triumphing over *Hellish monsters*, and *Passions*?

As to *Relics*: these are *remnants* of *apparel*, *utensils*, and *bones* of SAINTS, and MARTYRS, whom Heaven signalizes with *miracles*. The same we observe in the world. In curious *Musœums* we keep, as *human wonders*, *Arms*, *Breast-plates*, *Swords*, and *Garbs* of KINGS, and ancient *Heroes*, as likewise *embalmed CORPSES*, whom the Nation respects, and visits. Likewise in S. Paul in London there are *Flags*, *Trophies*, *Tombs*, and *Statues* of Pitt, Fox, Nelson, and others. In Westminster Abbey there are *Images* of Milton, Pope, Sheridan. &c. And if in a *Sacred Place* are venerated *Poets*, and *Profane Genii*; why not to venerate in GOD'S HOUSE the *Servants* of GOD? In France the *New Wits* turned St. Genevieve into Pantheon, (*dédié aux grands Hommes de la Nation* :) but these *Wits* did nothing but to supplant a *veneration* to plant up *another*, changing the *sacred* into *profane*; (a prelude to the *Abomination of Desolation* in GOD'S Temple.) What difference then between true Catholic *Piety*, and this *Impiety*?

Now as to the *Rosary* of the BLESSED VIRGIN; this is a *Crown* of *Roses*, offered by the pious Faithful to the

QUEEN of ANGELS. What more proper to a QUEEN, than a *Diadem*, when Greece and Rome gave *Crowns* to their *Sages* and *Heroes*?—In the *Rosary* are celebrated the VIRGIN'S *Mysteries*, composed of angelical salutations as becomes a QUEEN of ANGELS. Heaven revealed to St. Dominick this treasure of *Graces*: and is a *Homage* of *praise* rendered to GOD'S MOTHER, in order to win her *protection*, and spiritual *blessings*. For as Courtiers in the world pay court to the QUEEN of Earth in order to obtain *dispatches*, *titles*, and *favours*: so the Servants of GOD pay attendance to the QUEEN of Heaven in order to obtain spiritual *gifts*, and *graces*.———This *Rosary* or *Crown* is permitted in the CHURCH, that the VIRGIN'S *Coronation* might be celebrated on Earth, as it is celebrated in Heaven. And the *Indults* or *Graces* attached to this *Crown* corresponds, in the temporal order, to the *privilege* of the *Iron Chain*, allowed to such Criminals as lay hold of it. Of these *Chains* there are several in Portugal in privileged Asylums, and *one* I saw in St. Theago in Spain———What then more conformable to NATURE and REASON? And who more proper to obtain from GOD favours, than GOD'S MOTHER? She was born for our *Mediatrix*, being of our flesh, and suffering dolours, to know how to condole for us. And no wonder, if GOD grants a *privilege* of *Graces* to her *Crown* of *Roses*, which she won amidst *Thorns*.

Now returning to *Images*, again we say, that these are not *adored*, but only *honoured*. And if Protestants call this *Idolatry*, also Protestants are *Idolaters*; since they venerate the *Bread*, and *Wine* of their Sacrament, where they repute *no Real Presence*, but only a material *Image*, and beggarly *Bread*. Yet it is not to this poorly *Bread*, or outward *Veil* that Catholics kneel down, but to CHRIST'S *Deity* within this *Veil*: so Moses too did not kneel to GOD'S *Cloud* on mount Sinai, but to GOD'S *Majesty* within that *Cloud**

* Exod. xxxiv. 8.

ROGATIONS. ————— In the ROMISH CHURCH there are public *Supplications*, whereby the joint Faithful implore of Heaven *rains, suns, mercies, relief of scourges, pestilences, &c.* These are extraordinary *Petitions* for extraordinary *Urgencies*. So are also in the temporal order the *Requests* of united Provinces, addressed to the Throne for the *release of taxes, grant of privileges, foundation of establishments, reform of evils*; and some times for to appease the *furor of a Vanquishing Power*, as when the Senate and the Vestal Virgins, all drest in mourning, expected Annibal Victor, in order to supplicate, and move him. In the same manner in the CATHOLIC CHURCH the Faithful join in *Prayers* to Heaven, in order to disarm the *wrath of GOD*, and to bend with their joint entreaties the *Divine Mercy*. This was the practice in the OLD LAW; and this practice our *miserable NATURE* often demands.

PILGRIMAGES. ————— These are *Voyages* to remote Places, sanctified by the *Devotion* of the Faithful, and even by *Miracles*, that GOD works in honour of his SAINTS. The end of these *Voyages* is to obtain *Indulgences*, or *miraculous Cures*, or to satisfy *Vows*. Of this class are the *Pilgrimages* to the HOLY LAND, and to ROME. And the same we observe in the order of the world. People concur from every quarter to attend at the KING'S *Coronation*, to see *Court Festivals*, to visit *Tombs* of *famous Heroes*, and *Places* of *renowned Battles*, or *Museums* and *curious Depositums*; and even we travel to outlandish Kingdoms in order to see *foreign Courts*, and the *Wonders* of the world.

In like manner the Christians visit the *Holy Places*, *Basilics*, *Tombs of Martyrs*, *Pious Images*, and other *Instruments*, whereby GOD performs *marvels*: and in these *Pilgrimages* they gain *Indulgences*, and *Blessings*, the same as they who undertake profane *Travels* gain *Lights* of the world, *Diversion*, and *Admiration*. —————

So also *Sick* people run from every quarter to *celebrated Hospitals*, to *sea Baths*, and to *famous Doctors* of distant Countries in order to procure their *Cure*: and so also *Tradesmen* travel to signal *Emporiums*, and to famous *Markets*, where they seek *Lucro* and *Gain*. So the same it is in the order of *Grace*. RELIGION, being a *Spiritual Commerce*, we undertake *Pilgrimages*, wherever we feel *Spiritual profits*: and our NATURE being *Misery* itself, we recur to *miraculous means* whatever, that Almighty GOD is pleased to permit for the help of our *Evils*. Pray, is not this *natural*?

V O W S .——— In the ROMAN CHURCH there are *Solemn Promises* done to GOD, and his SAINTS for desired ends: and there are *Gifts*, as pledges of *acknowledgement* and *gratitude* for ends obtained. The same was observed in the JEWISH CHURCH. So also in the order of the world we make *Solemn Contracts*, and also we give *presents* to the Rich, and Powerful, in order to *receive*, or *acknowledge* favours: they do not want these trifles indeed, but they prize a *grateful* and *open heart*, which is the greatest *jewel* before GOD, and MAN. “*Neither shalt thou appear before me empty,*” says the Lord.* “*A present even quencheth wrath,*” says the Wiseman:† Truly we are naturally inclined to whom is inclined to us. It is not the *scantiness* of the *gift* that we regard, but the *affection* of the *Giver*, and a *plain* and *pure Soul*, the most valuable *coins* in Heaven, and Earth.——— Besides these *Vows* of mere *Devotion*, there are others of *religious Perfection*, as *Obedience*, *Poverty*, and *Chastity*. These are made by perfect Christians, and Religious Men in the Cloisters, of which we shall speak hereafter.——— And since the end of *monastical Vows* is *Christian Perfection*, we shall say two words on this Evangelical *Jewel*.

Perfection in our coarse phrase may be compared to a *Mirror* of limpid crystal. A *Mirror* is so touchy thing,

† Exod. xxxiv. 20.

† Prov. xxi. 14.

that any *Shock* will hurt it. A *Mirror* will show in its polished surface any *spot, grease, dust*, and even our *breath*. Likewise if the *quick silver* in the back ground is *rubbed, damaged*, or the glass's surface *scratched or injured*, the mysterious power of impressing images is impaired, or lost. Therefore a *Mirror* must stand out of reach, to avoid hurt, or fall : and must be often cleansed by *dusting*, and *rubbing* : (for even the touch of our fingers will dull it.) In fine all delicacy is required : for, if unclean, it admits no good impression : and if fallen or hurt, it is damaged, or lost. So the same thing it is with *Perfection*. Therefore it is not in a profane world, that this *Christal* can be kept *unhurt*, and *pure*, but only in *shelter*, and *retirement*. The very *breath* of MAN dulls it: the ambient *air* of *bad example* stains it. Even in safe retreat, it can not be limpid *Mirror*, unless there is a *clean conscience*, often cleansed by *Sacraments*. So any thing of this failing, *Perfection* is damaged, or ruined. Therefore it is not in a Corrupt Society that Christian *Perfection* is attained, though worldlings may think themselves *upright*, and *pure*. Hence why the Primitive Christians peopled the Deserts of Egypt, leaving Men for to live as Angels : and hence why Holy men founded *Cloisters* even in Cities, for to live out of Society, even in Society. Of this *Perfection* was a model John Baptist, the greatest of born, living all his life in solitude, and preaching *penance* : and the same *pattern* was CHRIST whose whole Life was obscure, and who even in public ministry, often retired to sea Coasts, and Wildernesses to shun Men, and commune with Heaven.

M A R K .

HUMAN NATURE in its creation was a *Mirror* of *Perfection* ; but by the FIRST MAN's fall was broke, and disfigured. Thus, CHRIST reformed it, casting and christa-tizing our *glass* again. But besides this mass of the glass, something else is required. It was necessary for a perfect *Mirror*, that it should reflect a perfect image of GRACE

through the chrystal of *Sacramental waters*, as likewise that when again *sullied*, or *injured*, it should be *cleansed*, and again *repaired*, by the *Sacramental Penance*. So the plated back-ground of a *Mirror* corresponds in the order of GRACE to the first Sacrament—*Baptism*,—which imparts to our glass the mysterious power of *Grace's* impression; and is different process from the reformed glass. Likewise the continual *cleansing* by *dusting*, or *rubbing* corresponds to the second Sacrament—*Confession*, and *Penance*.—So, if the *stains* are light, it is the same thing, as in *Perfection venial Sins*, which can be effaced by simple *Contrition*: but if the *quick silver* is *wore off*, the surface *scratched*, or *injured*, or the glass *broke*, it corresponds in *Perfection* to *mortal Sin*; and requires *new plating*, *new polishing*, or *new glass cast*, that is, it must be *newly done up* and *renewed*. This is in the order of *Grace* a second *Regeneration*, or another *Sacrament* equal to *Baptism*——— Here is then in a mirror the picture of *Perfection*. Therefore as a touchy thing requires immense care to keep it *unhurt*, and *limpid*. Yet very few in a thousand care for this, though every one thinking himself *virtuous*, and *perfect*.——— Even sects think that *Faith* only, and *CHRIST's Merits* are sufficient to make *MAN perfect*, and *save him*. But if that only would do, no body has better *faith* than the Devils, nor any can better avow the *REDEEMER's merits*. Why, pray, did the early Christians live in *retreat*, and *penance*, but to insure their *Salvation*, and *CHRIST's merits*? S. Paul chastised his body, and fasted on *fasting*.* All other Apostles were persevering in *fasting*, and *prayer*:† for this is the soul's nourishment. *Bring forth fruits worthy of penance*, says St. John.‡ “*Every tree that doth not bring forth good fruit*,” says *CHRIST*, “*shall be cut down, and cast into the fire*.”§ Yet our modern wits only care for *paunch*, and *pleasure*, sunk in a corruption's sink, yet boasting their *upright Hearts*, and *washed Consciences*. But to proceed.

C O R P O R A T I O N S.——— In Catholicity there are *Religious Orders*, and *Cloisters*, instituted by holy Founders, where they live under certain *Vows*, and certain *Rule*, thence called—*Regular Clergy*.——— So are in the world the *Commercial*, and *Military Bodies*, which

* 1 Cor. ix. 27. — 2 Corint. vi. 5. it. xi. 27.

† Luk. iii. 8.

‡ Acts xiii. 3.

§ Math. iii. 13.

are bound by certain *Laws*, and *Discipline*. In both these senses there is an exact analogy, whether RELIGION be regarded as a *Commerce* with GOD, or as a *Warfare* against a Spiritual Foe. — In *Commercial Leagues* its Members carry on the worldly Trade to gain *Riches*; and the main point in Trade is *Credit*, and *Labour*. So in these *Religious Societies* they apply themselves to GOD'S *Commerce* to gain the *Eternal Good*: and the fort in this Commerce is *Faith*, and *Good Works*. Here there are solemn *Vows*, *Prayers*, and *Penances* as the coin to buy *spiritual Riches* with: the same as in the world there are *Pacts*, *Correspondences*, and *Toils* to procure *Stocks*, and *Funds*. In the worldly Trade the adored idol is Mammon: and the Trade is founded on *Credit*: and this on *Riches*. So also in the Commerce with Heaven CHRIST is the adored GOD: and this Commerce founded in FAITH: and this FAITH in Grace. All difference is, that there we serve to *vanity*, and here to *verity*: that is *temporal*, and this is *eternal*.

Now if we regard RELIGION as a *Warfare*: we say, that the DIVINE WORD is the *Sword*,* FAITH the *Shield*,† CHRIST'S CROSS the *Standard*,‡ the CHRISTIANS the *Fighters*,§ and MONASTERIES the *militant Bodies* of different Coat, and Regiment. In the worldly Wars he, who is not armed and strong, is overpowered by the enemy: the same it is in the spiritual Wrestling. Satan is opposed to GOD, *Darkness* to *Light*, *Body* to *Spirit*, *Age* to *Eternity*: all round about MAN are *snares*, *passions*, *examples*, and *influences*.

Thus MONASTERIES are *Bulwarks*, where the *Pious* are sheltered to maintain *Perfection* far from a corrupted world. And as the *Fortresses*, where there is *Soldiery*, *Dis-*

* Eph. vi. 17. — Apoc. xix. 15.

† Eph. vi. 16.

‡ The Cross

is the Christian's Sign; that puts the Devils to flight. Tert. L. de Coron. Milit. c. 3. — Lact. L. 4. c. 20, and 27. — August. L. 1 de Confess. c. 11. n. 17. &c.

§ Eph. vi. 11. to 18.

Eph. vi. 11.

Galat. v.

17. — Indeed Christianity is a continual Warfare with spiritual foes, the same as Judaism was with temporal enemies. Virtue, and Valour must be tried, and great Crowns are to be gained.

cipline, and *Vigilance*, are those, which better defend the KING and the NATION : so Monasteries with their exemplary *Lives*, and strict *Observances* are the best supporters of the FAITH, and CHURCH. Under this *Palladium* not only Christianity flourishes, but even the World : since these *Pious Corporations* pray to Heaven for all Mankind, even for the *impious*. Likewise also, as *Armies* not only protect the Nation at home, but even gain to her *Conquests* abroad : so the *Religious Bodies* have gained the greatest *Conquests* to FAITH over the whole Orb. It was the Dominicans, Franciscans, and Jesuits, who crossed the New World, and Indies, and run from Craffrary to Greenland, and from California to Siam, planting every where the *Standard* of CHRIST.

M A R K .

If in the CATHOLIC CHURCH there are austere *Observances* ; GOD gives for that equivalent *Grace*. Behold another *token* of the TRUE CHURCH. There is among Catholics a strict *Lent* (that is, 40 continual *Fasts* to solemnize CHRIST's *Fasting* previous to his *Passion*;) and though this be hard for Man's forces, yet is easily observed without loosing the *wigour*, but rather feeling a *peace* of Soul, and cheerful Heart (which is not at all of the forces of Nature.) The same it is in Monastical Cloisters, where easily they accomplish *hard Vows*, which in the world seem quite impracticable. This Lather himself confesses : "*While I lived in the Cloisters*," says he, "*I could be continent : and since I came out, I am dragged to all passions, and shames!*" What an avowal from an opponent's lips! — Therefore where there is *Penance*, GOD gives *Grace* to assist NATURE.

Now this Monastical *Rigidity* is the same as the *Military Discipline* in the temporal order. Here they endure *hungers* : there *fastings*. Here they perform *sentinels* :

* These, and other *ill-sounding* expressions are found in the original works of Lather, published in Wittenberg : since in modern Editions these *stumbling blocks* were suppressed. Therefore such as have not read the original work, find strange these quotations, but we refer them to the original German.

there *watchings*. Here they *sleep* on the ground: there on *board*. Here there are *cuts*, and *blood*: there *hair-cloth*, and *scourge*. And yet amidst these *rigors*, they are *firm*, *robust*, and *punctual*; whereas such as live in *delicacies*, are *soft*, *lax*, and *unhealthy*. Ah! how NATURE itself proves RELIGION, and TRUTH!! Philosophers and wits mock the *monastical Life*, as *idle*, and *useless*: but, pray, what angelical *Perfection*? What *exactness* in duties! What *services* to GOD! And what *blessings* to the world!!! However as the *Bulwarks*, and *Fortresses* by want of *discipline*, *loyalty*, and *valour* surrender themselves to the invader: so the *Cloisters* too, by not observing their *vows*, *fervor*, and *discipline*, become *relaxed*, and a pray to *vice*, and *degeneracy*. Behold then what to day we fatally see—*inexemplary Monasteries*.—

In fine, such is the analogy in both orders, *Monastical*, and *Military*, that there are even similar *patents* from a *General* to a *Master of Novices*, the same as from a *Field Marshal* to an *Instructor of Recruits*. Even the *Delinquents* in either class are punished by their *own Laws*. Likewise the *Friars* are called—*Fratres*, that is, *Brothers*,—as the *Soldiers*—*Comrades*.—Those for distinction wear *tonsure*, these *plumet*; those *girdle*, these *sash*: those *tunics*, these *regimentals*. There for decisions are held *chapters*; here *councils of war*. There it is observed *obedience*, *chastity*, and *poverty*: here *subordination*, *celibacy*, and *ill paid pay*. Indeed *loyalty* is here sworn, as there *obedience*. And if there they keep *chastity*, here there is *celibacy*: since by the Law only are recruited *Bachelors*, in order that they be *unharrassed* and *free* for the Royal Service; the same as our *Priests* profess *celibacy* in order to be more *free* and *devoted* to the Sacred Ministry. And in fine in both orders there is *poverty*: for the *pay* is all the *Soldier's* stock, and this ill-paid: and though he may possess *property*, he cannot enjoy it, living far from home in his *Quarters*, the same as the *Monks*, renouncing their *family*, and *possessions*, live recluse in their *Cloisters*.

In conclusion, every *faithful Christian*, is a *Soldier* of CHRIST: yet the *Monastical Orders* (which defend the FAITH in its *Bulwarks*) are the *Regular Force*: the *Secular Clergy* defending by *sea* (which is the *World*) is the *Navy*: the *Body* of the *zealous Faithful* is the *Local Militia*: and the *relaxed Class* are the *Peasantry*.———What exact similitude! Likewise as to the KING'S *Soldiers medals*, and *promotions* are given after their campaigns: so also to the champions of CHRIST after their worldly wrestlings will be given everlasting *crowns* by the MOST HIGH KING, in whose cause they fought.———

Now what more analogous to NATURE, and the *Temporal Order*, than all we observe in the CATHOLIC CHURCH? Pray, is not this a *deep impress* of TRUTH? Yet where the *Divine Power* is more prominent, is in the *Sacraments* (as visible *signs* of invisible *Graces*.) For what is *Sacrament* but *Sacred Mystery*? These we shall illustrate also by NATURE, and REASON. And though nearly all rejected by Sects; yet 7 are admitted by the TRUE CHURCH OF CHRIST, namely, **Baptism, Confirmation, Communion, Penance, Last Unction, Holy Order, and Matrimony.**

1st—**BAPTISM.**———This is the mystery of *Regeneration*, which is done in the *laver* of the *water* by virtue of the *word*. It is a visible *Sign* of invisible *Grace*: because as natural *water* cleanses the *body*, so this mystical *washing* purifies the *soul*. The very word—*Baptism*—derives from the greek—βαπτίζω to *dip*, or *wash*. This *Sacrament* is an adoption of the sons of *Darkness* into children of *Light*; therefore the *badge* of a *Christian*, and the *door* to GOD'S Kingdom. So also in the temporal order an *illegal*, or *adoptive child* is recognized by the *LAW* as a *legal son*, and has a *title* to his Father's *riches*. And so a *stranger*, naturalized in foreign Country, receives his *character*, and *charter* of naturalisation; and enjoys the *privileges* of a native *Citizen*. And so is

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a *Member*, matriculated in any *Fellowship, Academy, Military Body, &c.*———In *Baptism* we abjure *Satan*, and his *pomps*, and swear *Faith* to *CHRIST*, and his *CHURCH*: so also, the enlisted *Soldier*, renouncing his former state of *life*, swears *fidelity* to his *KING*, and to his *CHIEFS* (and this *oath* was called among the Romans — *sacramentum*.)

Indeed by the *Baptism* *MAN* is born again, from the *Old* into a *New Creu'ure*, from *Death* into *Life*, from *Nature* into *Grace*, and from *Satan* into *CHRIST*. Therefore, enrolled in his New Master's service, he has *witnesses*, and *bails* to his future *character*, and *fidelity*, called — *God-fathers*:—the same as amongst us such as present a new *servant*, or a *candidate*, warrant his *conduct*, and *character*, and stand for him responsible *sponsors*.———In conclusion, to *Baptism* is opposed *Apostacy*, and *Great Anathema*, fulminated to *Heretics*, and *opposers* to the *Faith*, and *CHURCH*: which corresponds in the natural order to *Denaturalisation*, *perpetual Banishment*, or *Death*, inflicted to *Rebels of High Treason*, and *Criminals of State*.

C O N F I R M A T I O N .———Is a *Sacrament* whereby the Faithful is *strengthened* in his *Faith*. It is a visible *sign* of invisible *grace*: because the *external oil* represents the *internal unction* of the *HOLY GHOST*. As the oil imparts *relish* to the *palate*, and nourishes *light*, and *fire*: so the *chrism* gives *grace* to the *soul*, and nourishes *divine light*, and *fervour*.———This *Sacrament* is also called *Imposition of Hands*, *Mystery of Chrism*, and *Perfection*: since through it we receive the *fulness* of the *HOLY GHOST*.———The word —*Confirmation*——is from the latin —*Confirmare*, to *strengthen*, to *qualify*.———The same it is in the order of the world. A Man *naturalised* (his *loyalty*, and *character* being manifest) is *recognized*, and *qualified* for *dispatches*, and public *employs*, thereby entitled to new

graces, and *bounties* of his MAJESTY, and habilitated for the *promotions* in his service. And so also in any order, or society a Member *well conducted*, is *qualified* for the *advantages*, and *promotions* in the same order. So likewise *Confirmation*, ratifying the Christian, habilitates him to *Perfection*, and entitles him to *new blessings*, and *higher graces* of the SOVEREIGN MAJESTY, whom he serves.

MARK.

Without this *Sacrament* can a Christian be *saved* indeed: but with it he is *improved*, receiving thereby superior *gifts*. In the same way too we can live in society without *rank*, or *dignity*; but if we enjoy this *qualification*, we become *worthier*, and rise in *character*.

To *Confirmation* is opposed *Unservour*, and *Relaxation*, corresponding in the civil order to *Incapacity*, and *Degradation*.

COMMUNION.—Is the *participation* of CHRIST'S Table, as a faithful Servant of his Household (from the latin—*communicare*, to *partake*.) Of this *Sacrament* we have spoken in the word—*Sacrifice*.—It is a visible *sign* of invisible *grace*: because the *Bread* and *Wine* *visible* represents the *Body* and *Blood* of CHRIST *invisible*. This is the primary of all *Sacraments*; and is called *Tremendous Sacrifice*, *August Mystery*, *Holy of Holies*, *Sacrosancta Hostia*, *Divine Eucharist*, *Most Holy Sacrament*, *Sacred Communion*, *Angelic Bread*, *Sacred Viaticum*: and this by the divers *bearings*, in which we regard it. It is of Divine institution: since CHRIST Himself established it at the *Last Supper* with his Apostles: and is the last farewell *legacy* He left in his CHURCH, for Memorial of his *absence*, and Pledge of his *Presence*. This is the Angelical *Bread* that the Servants of the DIVINE MAJESTY eat: the same was the *Manna*, that his People in the OLD LAW ate in the Desert. And as that *old food* supported Israel 40 years giving *life*, and *comfort*: so this *new Manna* must give *life*, and *comfort*

to the Christian's soul (which is not of the powers of *common bread*.) Therefore this *new Manna* is *real Food* indeed, which CHRIST gives to his loyal warriors, that fight for his cause. So also in the world the *soldiers*, and KING'S *servants* eat their Master's *bread*, and wear his *livery*.——Moreover this *Sacred Bread* nourishes, and vivifies the *souls*, in the same way as the *material Bread* feeds, and enlivens the *bodies*. Therefore whosoever denies this, is a *Dead Body*, on whom *Food* makes no effect, or who receives it unworthily, eating his own *damnation*. Therefore this *Food* is not the natural *element* we see, but the supernatural *aliment* we do not see. Under this veil is the LIVING GOD, who through this *element* gives *aliment*, *communicates* with his faithful vassals, *comforts* them in their exile, *cheers* them in their wrestlings, *visits* them in their mansions, and *enriches* them in their Hearts, and Minds.——What more proper of a GOD MOST BOUNTIFUL? But no wonder, when we see the like in the order of the world. In *Histories* we read of KINGS who *marched* at the head of their Armies, leading them in person; *slept* in the same camp, *ate* with their soldiers, *admitted* them to their own Tent, *visited* their barracks, *dispensed* to them gifts, *proffered* rewards, and with their presence *inspired* valour, and courage *into* their hearts. Such were the Cyruses, Alexanders, Cæsars, Constantines, Theodosiuses, Charlemains, &c. And such is CHRIST in his CHURCH. What more natural? And what more grand on earth, than the *communication* of the KING of KINGS? But where is this? In the CATHOLIC CHURCH only.——*Impious*, and *Heretics* blaspheme against this *Mystery*: but pray what more natural, and needful to a race of *struggling needy Mortals*?——

To the *Holy Communion* is opposed the *Lesser Anathema*, corresponding in the world to *temporary Banishment*, or *Exclusion* from the KING'S Household, and Table.——EUCARIST; greek word, means chiefly—*good grace*:—to which is opposed *high disgrace*, or *decay* from GOD'S *high grace*.

So is in the world whoever decays from the Royal favour, deprived of *titles*, and *honours*, and even of the *bread*, and *livery* of the KING'S Household. So *Belizarius* was among the Greeks; and so was amongst us *D. John de Castro*, a *Monte-Mor*, &c.

P E N A N C E . ————— Is the *Sacrament of atonement*, done to the *offended* DEITY. It is said *Penance* from—*penitere*, to *repent*, and be *grieved*. ——— It is a visible sign of invisible *grace*: because the *absolution* of the Priest visible implies the *forgiveness* of CHRIST invisible. So also in the temporal order he who *acquits*, or *condemns*, is the *Judge* present, in name of the KING absent; and even when the KING is *present*, he submits to the *Jury's decision*. So CHRIST also has in his CHURCH *Courts*, and *Judges*, and even in the *Last Judgement* will HE come with his SAINTS, for to be *Judges* with Him.* Of this *Sacrament* we have already spoken: but again we say, that in the civil order there is *lashing*, *prison*, *banishment*, and *death*, according to the Penal code: so too in GOD'S CHURCH there is *mortification* (corresponding to *lashing*,) *liberty curbed* (*prison*,) *lesser anathema* (*banishment*,) and *great anathema* (*death*,) according to the crime, and the Canon law. Now we ask, what is *prison*, but *liberty curbed*, *suffering hunger*, *disgust*, *vexation*, &c.? And if this repugnes not, how is repugnant *Penance*? And what is *Penance*, but *liberty checked*, *will mortified*, *abstaining in eating*, *in drinking*, *in sleeping*, *in diversion*, *in comfort*, &c.? And if in the LAWS of the KINGS of Earth there are these *Penalties*; why not so in the LAW of the KING of KINGS? If there is this in our *Justice*, and our *Societies*; why not in the *Court* of HIM, who is the AUTHOR of our *Justice*, and our *Societies*? —————

To *Penance* is opposed *Impenitence*: that is, the *obstinacy* of such, as will not *amend*, nor make *amends*,

* Thesal. viti. 13. ——— Jud. 14, and 15.

and who will therefore stand the *eternal trial*. In the world a *guilty* of *rebellion* if with tears he falls at the KING'S feet, and craves *mercy*, naturally he is *pardoned*: but if obstinate he seeks to evade the LAW, as soon as he falls into the Justice's hands, he is *mercilessly treated*, *banished* for life, or *decapitated*.

EXTREME UNCTION.——Is the last *confirmation* of the Christian, and a *safe guard* into Eternity: as likewise *last Communion*, or *Vaticum* is the *provision* for the journey, and the *letter of recommendation*. The same it is in the order of the world. When we travel into foreign Lands, we take with us a *passport*, which confirms our *naturality*, *signature*, *name*, and *personal features*: else we are *arrested*, or *molested*. Likewise if we take with us *provision* for the journey, or *letters of introduction*, we shall be well entertained wherever we travel.

To the *Last-Uncion* is opposed the *Final Negligence* of such as depart into Eternity without *confirmed character*, and *fortifying grace*. The same is in the world a *stranger* without *passports*: for he will be *arrested*: or an *Athlet*, *un-armed* in the last *onset*: for he will be out-done by his *adversary*.

MARK .

Among the Romans the *Wrestlers* anointed their bodies for *action*, and *agility*, in order to out-brave their *antagonist* and carry the *prize*: so the *Sacramental Uncion* habituates the Christian to resist in his last career his invisible *Foe*, and to gain his *crown*.

HOLY ORDER.——Is the *Sacrament* of *Priestly Ordination*: therefore a visible *sign* of invisible *grace*: since by the *imposition* of the Bishop's hand the *power* of the HOLY GHOST is imparted to the Sacred Minister. A Priest, to be *legal*, must have a *legal mission* from the legal *delegates* of CHRIST. The very word—*ordo*—signifies *rank*, *commission*, *succession*—

and all this is found in the CATHOLIC PRIESTHOOD; for it is a *dignity committed by succession* in the CHRISTIAN CHURCH. The Apostles, laying their hands on the Bishops, and Deacons, imparted to them the *jurisdiction* of the HOLY SPIRIT. And this *jurisdiction* exists to this day by *succession*: else, the Apostles being no more, the CHURCH, and her *power* would be no more. So, elected by CHRIST *Peter*, he left *successor* in *Linus*, this in *Cletus*, this in *Clemens*, this in *Anacletus*, this in *Evaristus*, and so on down to the present *Bishop of Rome*. For why? Was this *power* to end in *Peter*, and the CHURCH to remain without *Head*, nor *Power*?

In the world, when a SOVEREIGN dies, another mounts the Throne. From this SOVEREIGN, set by GOD, proceed the *powers* to the *Ministers*, and *Authorities*: so also from the *successors* of the Apostles, set by CHRIST, come forth the *powers* to the *Bishops*, and from these to the *Pastors*. What orderly order! Were it not for a legal *ordination* in GOD'S CHURCH, any *Visionary* would set up for an *Apostle*. The same would be in the social order, if the *Authorities* were not established from the Throne, and Government, every one should deem himself *self-authorised*, and each one should like to *govern*, and none to *obey*.——

To the *Holy Order* is opposed *Laity*, when Ministers are *laymen*, *visionaries*, and even *women*, as among the Montanists, Quietists, Quakers: or when they are *illegal Ministers*, ordained by illegal Prelates, not derived from *legal succession*, as Lutherans, Calvinists, &c.

M A T R I M O N Y,———Is the *Conjugal Union*, elevated by CHRIST to *Sacrament*, in order to live *saintly*, and bring forth a *saint progeny*. It is a visible sign of invisible *grace*; since the parties *legal consent*, and the CHURCH'S *blessing* sanctify this *Union*. In latin—*conjugium*—means *common yoke*; and—*matrimonium*—a *Mother's charge*.

To the *Sacramental* Matrimony is opposed the merely *Social*, which has not the sanction of GOD'S CHURCH, nor brings forth children in GOD'S *feet*. And whilst the *Offspring* of holy nuptials are fruits of a *Blessed Tree* that beautifies the garden of Christianity, and Society; the children of a *profane Union* are fruit of a *wild Plant*, that bears *wild produce*: therefore good only for *fire*, according to the Sacred Oracle.*

OBJECTIONS.

1st.—They will say: what a difference between *Sacramental*, and *Social Marriage*? — But the difference is as between *Legal*, and *Illegal* in the civil order. The *Legal Sons* inherit from their Fathers, entitled to their *Filiation*, and *Household*: whereas *spurious* children do not inherit, nor have they *title*, unless they are acknowledged by the LAW. The same it is in regard to the CHURCH. *Matrimony*, being a *profane* state of life, was *legalized*, and *sanctified* by CHRIST, that it might have *title* to the *adoption*, and the *blessing* of Heaven. Therefore, such *nuptials* as are not guaranteed by the CHURCH of CHRIST, cannot have that *title*, as *unholy*, and *profane*.

2nd.—They will say further: what matters to be sanctified by the CHURCH, or by the STATE? — But it matters, as between *Sacred*, and *Profane*, *Holy*, and *Unholy*. Against the *sensual incontinence* there is a *Law*, set by GOD: and against this *LAW* the *KINGS* of Earth have no power. Who shall then grant a *privilege*, or dispense this *LAW*, but the same GOD who established the *LAW*? “It is a great *Sacrament* indeed says the Apostle but I say, in the Church, and in Christ *Sacramentum hoc magnum est, ego autem dico, in Ecclesia, et in Christo.*”† In the civil order there is also *Law*, and *Privilege*: but who is the *Privilegee* but such as receives for that end a *patent* from the *KING*, and GOVERNMENT? So it is in the order of *Grace*. Only that

* Math. iii. 10.

† Eph. v. 32.

is *Sacred*, and *Legal Matrimony* which has sanction from CHRIST, and his CHURCH. *In Ecclesia, et in Christo.*—

Thus far as to the *Sacraments*. It is these *Mystical Pledges*, which more signalize the TRUE CHURCH of CHRIST; but above all the TREMENDOUS SACRIFICE, and the HOLY EUCHARIST. Indeed that must be a *True Communion*, which holds in its bosom the LIVING GOD, and partakes of his *real Graces*, and divine *Powers*. Of SACRIFICE we have already spoken: now of

E U C H A R I S T.—In the CATHOLIC CHURCH CHRIST is *immolated* on the *altars* for his People: and in his *Tabernacle* HE *lives* to vivify his CHURCH.* Indeed, if the CHURCH is the *Spouse* of CHRIST,† the *Bridegroom* must be united to the *Bride*. And if the same CHURCH is the *Body* of CHRIST,‡ the *Spirit* must be united to this *Body*. Also in MAN'S *Body* there is a *living Spirit*: and the CHURCH being a *Body* of Christians, must in this *Body* be living and present the *Spirit* of CHRIST.——We see in the Communion of Error visible marks of Satan's *presence*. Among the Quietists diabolical *prodigies*: amongst Quakers *trembling, foams, and distortions of mouth* (proper of *Energumens*;) amongst Magicians a commerce with *hellish powers*: among the Heathens Oracles, whereby the *Demons* spoke. Therefore, if *Error*, and *Darkness* communicates with the *Prince of Darkness*: what wonder if the TRUE CHURCH of the LIVING GOD communicates really with the LIVING GOD? And if in those *Sanctuaries*, erected to the GOD of TRUTH, dwells there the TRUE GOD *indeed*? Where is, pray, that the KINGS of Earth live but in their own *Palaces*? And where is it they manifest themselves but in their *Courts*, and before their *Armies*? In both OLD LAWS, Patriarchal, and Mosaic, there never wanted a GOD PRESENT. Among the Patriarchs HE manifested

* Math. xxviii. 20. — 2 Cor. vi. 16. † 2 Cor. xi. 2. — Eph. v. 23 to 29. —
Apoc. xix. 7. ‡ Eph. i. 22, 23 — 1 Cor. xii. 27.

himself in *Oracles*, and in the person of *Angels*, speaking to Cain, to Noah, to Abraham, to Jacob, to Job, to Moses. In Israel HE was *present* in the *Ark*, in a *Pillar of Cloud*, and *Fire* in the Camp, and in fine in the *Decisions*, and *Revelations* which were done in 3 manners: 1st.—by the *Urim*, and *Thumin** (revelation peculiar to the High Priest :) 2d.—by an *awful Voice* amongst thunders (as on mount Sinai, and in the Temple :) and 3d.—by *Prophecy* (delivering by the Prophets his Oracles) ————— Therefore, if the LAWS of the 3 divers Epochs tend to the same end; and if in both past there was *Presence* of the LIVING GOD: why is not the same *Presence* in the LAW of *Grace* which is the accomplishment, and perfection of the past LAWS, and which is the *Oracle* of the TRUE GOD, who lived MAN amongst us MEN? If whilst HE was an INVISIBLE GOD, HE showed Himself to MEN under palpable *forms*: how more becoming is his palpable *Presence*, after HE became a GOD VISIBLE?

But alas! Some deny GOD; because HE is *Invisible*: and others deny CHRIST; because is *Visible*. So *blind* is he who sees not the SUN, as he who is *dazzled* with its *presence*. The first *blindness* is a *dark veil* in MAN's eye: and the second a *luminous veil* in the SUN's face. In the first case the SUN is only seen through the *eye* of *Faith*; and in the second through the *eye* of a *Lens*: (therefore through *faith* again.) So GOD also is not *seen* but through the veil of NATURE; and CHRIST in his CHURCH but through the veil of SACRAMENT: (in both cases through *Faith* alone.) ————— Likewise the SUN is beneficial to all, good and bad: and though clouded, or unclouded, it equally *creates*, *enlightens*, and *cheers*. In the same way GOD also dispenses his gifts to all, godly, or ungodly: only for *Unbelievers*, and *Pagans* his *Light* is under cloud; whereas for *Believers*, and *Humble-hearted* his sunshine is *open*, yet *dazzling* to the human Eye; there-

* *Urim* and *Thumin* means—*Doctrine*, and *Truth*.

fore not to be *faced* but by the instrument of *Faith*. In the OLD LAW there was also GOD'S *Presence*; and this under *mystery*, as for instance, in form of a *Cloud*,* a *Pillar of Fire*,† a *Sounding Voice*,‡ a *Burning Bush*,§ &c. Here are *palpable* Forms, and yet an *Invisible* DEITY; therefore not to be *seen*, but to be *believed*. The same it is in the LAW of Grace. An *unbeliever*, no doubt, would rather see CHRIST in human shape; but so CHRIST was among the Jews, and yet He was not *believed*. Besides, if GOD were *visible* to MAN'S eye, there was no *Faith*. And in short Moses himself spoke with GOD *face to face*, and yet he never saw his *Face*.|| Therefore the DEITY is never to be seen but under veil.—— But to proceed.

E U C H A R I S T——means in greek *Thanks-giving*, and *Good Grace*.——Indeed it is the highest of *Graces*, left by CHRIST in his CHURCH, namely his *Spirit*, and *Presence* to abide with her till the consummation of the world: and this in the palpable form of *Sacrament*: and this in the form of *Food* (that is, in the form of *Reform*, and *Preservation*.) So GOD also in his *Creation* left his perpetual *grace*, and *presence*: and this in the palpable form of NATURE: and this in form of *Food*, as MOTHER giving from her substance *sustenance* to all things created, therefore in form of *Reform*, and *Preservation*. Hence the *Emblem* of a FEMALE full of *paps*, giving *milk* to all CREATION, applied to NATURE.——Indeed as NATURE *feeds* what she forms: so CHRIST *nourishes* what HE reforms. In vegetation, and animal creation every thing *feeds* from their own *matrices* on their own substance, and their *juice* and *milk*. So in the order of *Grace* MAN, regenerated by CHRIST, *feeds* on the *Flesh* and *Blood* of CHRIST. Hence the *Emblem* of a PELICAN, feeding his *Brood* with his *Blood*, applied to this SACRA-

* Exod. xxiv. 16.—it. xxxiii. 9.——Levit. xvi. 2. † Exod. xiii. 21.—it. xix. 18.

‡ Exod. xxv. 22.—it. xxxliii. 11.—it. Num. vii. 89.

§ Exod. iii. 2.

|| Exod. xxxliii. 20.

MENT. ——— Again. The SUN'S *heat*, and *spirit* united to NATURE produces our material *food*, and *life*: so CHRIST, united to this *Sacrament*, produces our mystical *food*, and *life*. Besides, NATURE not only absorbes in herself the *effluvia*, and *fecundity* of the SUN'S *Light*, thransforming them into *substance*, and *food*: but the SUN also absorbing to himself the *vapours* from the earthly Elements turns them into *showers*, and *dews*, which is again the *blood* of the Earth, and makes the *substance*, and *food* in CREATION. So also the DIVINE SUN absorbing to Himself the *Elements* of *Bread*, and *Wine*, transforms them into real *Substance*, and *Blood*: and this again, taken by the Faithful, is again turned into *Spirit*, and *Life*. Pray, is any thing more *natural*? Now, whether the SUN'S *fecundity* be absorbed by NATURE, and transformed into *substance*, and *life*; or whether the SUN'S *heat*, and *spirit* be virtually united to NATURE; it little matters; since it equally *enlivens*, and *nourishes*. So too in the *Sacrament* of EUCHARIST whether we call it **Transubstantiation**, or **Real Presence**, it is all equal: since the *grace*, and *fecundity* is the same.

OBJECTIONS.

1st. **Q U E R Y**: How does GOD descend from Heaven to be *present* on the Altars at the words of the *Priest*, a mortal Man? ——— **A N S W E R**: GOD'S *word* is *power** and GOD gave to his Minister this *power* of the *word*†. Moreover in this *Sacrament* besides the *Consecration* there is *Invocation*, as we read in the *Liturgies*.‡

† Gen. i.—Ps. xxxii. 6.—Iz. xlv.

† John xx. 21, 22.

‡ The Liturgy of Alexandria has the following: *Send down upon us, and upon this Bread and this Chalice the HOLY SPIRIT, that he may sanctify, and consecrate them, as GOD ALMIGHTY, and make the Bread indeed the Body, and the Chalice the Blood of the New Testament of the very LORD, and GOD, and SAVIOUR, and our Sovereign KING, JESUS CHRIST. &c.* ———

The Roman Liturgy says—*We beseech O GOD, to cause that this oblation may be in all things blessed, admitted, ratified, reasonable, and acceptable, that it may become for us the Body, and Blood of thy Blessed Son, our LORD JESUS CHRIST.* ———

The Liturgy of Constantinople says—*Bless, O LORD, the Holy Bread—Make indeed this Bread the precious Body of thy CHRIST. Bless, O LORD,*

The *Priest* invokes the HOLY SPIRIT; and HE condescends to *descend*, to be with the Assembly of his Faithful.——The same it is in the order of the world. When in the *Royal Palace*, in the *Court*, or in the *Army* the people are assembled, and demand the KING's *presence*; he manifests himself from his *Palace*, or in his *Throne*, or in front of his *Troops*. So the same it is in the order of *grace*. The LIVING GOD appears *visible* in his *Sanctuary* (which is his Earthly *Palace*,) in the *Tabernacle* (which is his *Throne*,) and at the head of his CHURCH (which is the *Body* of his faithful *Soldiers*.) They invoke HIM, and HE condescends to their voice. The *Minister* has from GOD this *order* to call HIM, and HE comes. What more *natural*?

M A R K .

The *Victim* offered on the Altars to the ETERNAL FATHER is his own SON, as once *immolated* on the CROSS. And though the *Priest* is the *Celebrant*, yet the *Assembly* also *offers*, and *celebrates* with him. So for this *Victim* to be offered, CHRIST must condescend to be *present*, in order to be *presented* to his ETERNAL FATHER. Therefore, for this *offertory* the *People* are assembled: and the *Priest*, mediator between the ASSEMBLY and CHRIST, invokes CHRIST, who is the *Mediator* between his FATHER, and his PEOPLE.

2d.—**Q U E R Y** : How is GOD from Heaven so rapidly *present* ?——**A N S W E R** : In the same manner, as the SUN clouded rapidly *appears*, as soon as the cloud *disappears*. If a gust of wind dispels the vapors, that hide to us the SUN in heaven, immediately we feel his *presence* with us on Earth. So likewise the DIVINE SUN, severed from us by the veil of NATURE, rapidly is *present* in the mystical *Elements*, as soon as the *Breath*

the Holy Chalice, and what is in this Chalice, the precious Blood of thy CHRIST, changing it by the HOLY SPIRIT, &c. &c.——**M A R K**. These *Liturgies* are as ancient as the Apostles themselves. The first is called the *Liturgy* of St. Mark, the second the *Liturgy* of St. Peter. &c.

of the HOLY GHOST dispels the cloud of NATURE, and unites the DIVINE LIGHT to these *Elements*.

3d.—**Q U E R Y**: Be granted, that on the Elements—*Bread*, and *Wine*—descends the *Divinity* of CHRIST; but how is this *Bread* and *Wine* transformed into the *Body*, and *Blood* of CHRIST?————

A N S W E R: Also in our Human Nature the *Bread*, and *Wine* is transformed into our *Body* and *Blood*: since it is absorbed in our *substance*, the same as those *species* are absorbed in CHRIST. There it is the *power* of NATURE which acts: and here is the *power* of the HOLY GHOST that operates. There shines the original *virtue* of GOD, given to *mother* NATURE: and here the original *grace* of the HOLY SPIRIT, given to the *mother* CHURCH. Likewise, if *chemical fire* reduces gross bodies to *spirits*, *gazes*, and *strange substances*: how more in the order of *grace* can the *flame* of the HOLY GHOST reduce the mystical *Elements* to the *spirit*, and *substance* of GOD?

4th.—**Q U E R Y**: How we see the *appearances* of this *Bread*, and do not see the transmuted *Substance*? ———

A N S W E R: What is *bodily*, we see with our *bodily eyes*; but what is *spiritual* with *spiritual eyes*, that is, *Faith*, and *inward Light*.——— Besides, even in *bodies* we do not see but their external *accidents*, *color*, *shape*, &c. In our *Body* itself we only discern the outward *skin*, the *colour*, the *form*: and yet within this *body* there is a *Spirit*, and *living Powers*; and all this totally *invisible*.

5th.—**Q U E R Y**: If we do not *see* it, we *feel* it, by *effects*, and *signs*: but how is it that not all *feel* in the *Sacred Bread* those sensible *effects*? ———

A N S W E R: As the *Material Bread* comforts, and nourishes the *living bodies* only, and not the *dead*: so this *Mystical Bread* does not comfort *dead souls*, but only such, as live by *Faith*, and *Grace*. Therefore it gives no

life to lifeless, nor is made sensible to insensible and dead.

6th.—**Q U E R Y :** How is it, that a GOD MOST IMMENSE be accommodated in the *littleness* of a HOST?

———**A N S W E R :** The AIR also, though a *body*, can be adapted to a narrow space ; since 18000 *spans* of rarified *air* can be condensed to one only *span*. Likewise our SOUL (whose *thought* grasps *Heavens, Worlds, and Abysses*) goes in our slender *Body*, 5 to 6 feet long. And if GOD fills up all ETERNITY as *Temple*, no wonder if He occupies a PARTICLE as *Throne* : also HE, being IMMENSITY itself, occupied a *small Machine*, became MAN. And to conclude : though GOD IMMENSE fills up all *Eternity* and *Spaces*, yet by the Priest's *Consecration* HE is particularly concentrated to the *Particle* of a HOST. So also the SUN fills up all AIR, and our WORLD, and yet by a Lens's *application* he is reduced to the *smallness* of a *Focus*. To this *Focus* the SUN is called by the Lens through the *power* of its *degree*, the same as GOD is called to the EUCHARIST by the Priest through the *degree* of his *power*.* And as in this *Focus* it is not the SUN's *Mass* which descends down, but the SUN's *Ray* : so in the EUCHARIST it is not the FATHER who descends down, but JESUS CHRIST, the SON———Thus far as to the *form* : now as to the *matter*. Though CHRIST is united to the *Sacramental Bread*, and *Wine* ; yet HE could unite himself to *Manna, Water, Oil*, or such like : but HE chose *Bread*, and *Wine*, to signify by this a *Food*, and *Drink* that fortifies the *Soul*, just as *Bread*, and *Wine* comforts the *Body*. Therefore a *real Food*, and *Drink* indeed.

7th.—**Q U E R Y :** How is it possible, that in *multiplied* places there be *multiplied* HOSTS ; when there is but

* Between the *Holy Host*, and the *Solar Focus* there is certain analogy :—
1st.—A *round*, and *small Form*.——2d. *Littleness* of Minister in regard to god, as *littleness* of Lens in regard to the sun.——3d.—*Purity* in the Lens, as required *Purity* in the Priest.——4th.—*Elevation* of *degree* in the Lens, as well as in the Priest

ONE CHRIST?——**A N S W E R :** Just the same as *multiplied Lenses* make *multiplied Focuses*, and yet one only *SUN* : and the same as a *Lamp lights* numberless *Lamps*, without loosing, but rather increasing the *Light*, and *Heat*. So also the sacred *PARTICLES multiplied*, and even *divided*, without nothing loosing, rather increase in the *pious Souls* the divine *Light*, and *Fervour*.

8th.—**Q U E R Y :** Let this *Mystery* be never so clear after Nature, it will ever be for us *supernatural Mystery* ; since our *eyes* do not *see* but the *veil*.——**A N S W E R :** Our *eyes* must not *see* but the *veil*, nor this *veil* is to be *torn off*. The *MAJESTY* hidden under this *veil* inspires all *awe*, and *respect* ; for were it open to our carnal *eye*, we should think it a *common Being* as ourselves, like the *Jews* who thought *CHRIST* a *common MAN*. Moreover the *brightness* of this *MAJESTY* can not be *faced*, as *radiant sun* inaccessible to *MAN'S Eye*. *Moses*, by only speaking with *GOD*, brought such *radiance* as to be necessary a *veil* over his countenance. Here we see that the *veil* was not *Moses*, but his *person* absconded under the *veil*. So also in the *EUCCHARIST* : under the *veil* of *Bread*, and *Wine* visible is *CHRIST'S Godhead* invisible. Likewise, if a *Prince* travels in *disguise* amongst us, he is unknown to strangers indeed, but to his *Spouse*, and his *Retinue* he is well *known*, and *acknowledged*. So is *CHRIST* in the *EUCCHARIST*. To *Apostates*, and to *Philosophers* this hidden *MAJESTY* is *unknown*, yet to his *Spouse* the *CHURCH*, and to all *Faithful Christians* HE is well *known*, and well *acknowledged*.——But in conclusion, all *merit* is in our *FAITH* ; for if we should *see*, no more was *FAITH*. With reason says *Izaiah* ; *verily thou art a hidden GOD* :* therefore a *GOD* to be *believed*, not to be *seen*.

9th.—**Q U E R Y :** How is it, that in each *parted* part of the *Sacred PARTICLE* be the *Body* of *CHRIST*

* *Iz. 45. 15.*

whole, and perfect?———**A N S W E R:** The *Spirit* being *Invisible*, and *Indivisible*, it may be adapted to a *body* impalpable as *air*, or indivisible as an *atom*. For, if it can exist without *body*, nothing makes to it the extension of the external *body*, *big*, or *small*. Therefore in the main *whole*, and in each *point* is the same *whole*.—— Besides, if in a *divided* PARTICLE remains the DIVINITY *undivided*, is the same as a *Light* divided through many *Lights*, or a *Fire* parted into many *Fires*. Likewise the SUN's *Light* may be *divided*, and yet is one same SUN in its perfection.—Moreover even in NATURE there are similar prodigies. Some *animalcula mollusca* being cut and *divided* make as many living bodies, acquiring each part new proper organs of animation, and life: and these *parts* again joined make one *whole body*, as is seen in the *polypus*. This is only to *shew*, that if in NATURE there is such a prodigy, what do we wonder in the SUPERNATURAL?

10th.—Final Q U E R Y . If the *material substance* of the *Bread*, and *Wine* is destroyed, being changed into *Real Body*, and *Blood* of CHRIST: how the *Accidents* subsist then without *Substance*?———To this let St. Thomas answer: but we say however, that also the *Bread*, and *Wine* is changed into our *substance*; and yet of this *substance* we do not see but the external *skin*, and *accidents*. Likewise the AIR, and LIGHT are so impalpable *bodies*, that we might rather call them *Accidents*, than *bodily Substances*. Yet after all, and above all, is no wonder, if in this Sacrament *Accidents* subsist without *Substance*: the question is, whether ALMIGHTY GOD is amongst us: and if HE is; it is no wonder *how*.——— Moreover, the word—*accidents*—is only used since the 6th century; for the early Fathers used the term—*species*—that is, *form*, *appearance*: as if we should say, *it appears to our eyes one thing, and is really another thing*. So in the EUCHARIST it is not the *formal Bread*, and *Wine* which our eyes see, but the *Body*, and *Blood* of

CHRIST that we do not see. Also the HOLY GHOST was made *visible* in form of a *Dove*, and *Fire Tongues*: but the Holy Spirit was not that *Fire*, nor that *Dove*, but the DEITY in the appearance of that *Dove*, and that *Fire*.— Indeed since our *Eyes* do not perceive but *bodily figures*: therefore there must be some *palpable form*.—

Now we sum up these, and other *traits* on **Transubstantiation**, as a finish to this grand *subject*.

They say: How can a *Priest*, a mortal Man, transform these *elements* into CHRIST?—To this we say, that this is not operated by the *power* of MAN, but by the *power* of GOD. As the HOLY GHOST framed in the entrails of a VIRGIN the *Body* and *Blood* of CHRIST: so the same HOLY SPIRIT frames the same *Body*, and *Blood* in the elements—*Bread*, and *Wine*. It is He who *forms*, and *transforms* all in the order of *grace*.—Moreover, what wonder this mystical **Transubstantiation**, when all in NATURE, and CREATION is a continual mysterious *transmutation*? We see, that from the *seed* comes forth the *plant*, from the plant the *flower*, from the flower the *fruit*; and this fruit (*bread*, or *wine* for instance) if absorbed into our system, is again transformed into our *flesh*, and *blood*. Here is a chain of *mysterious transformations*.—Here will they say, that in NATURE the substance transformed changes also *form*; whereas in this MYSTERY keeps the same *form*: To this we answer; that every natural transformation is *corporal*, and *visible*, but in the supernatural order is *spiritual*, and *invisible*. Yet even so we have just of this marvel examples in NATURE. MAN, for instance, is born from a *brute inanimated embryo*, and is transformed into a *living, animated, thinking substance* with a *spirit*, and mental *powers*: and yet we do not see but the *external veil* of the human body, without seeing the *internal substance*, *soul*, *powers*, and *sublime invisible endowments*. Now we ask: who operates this miraculous *transformation*? The *power* of NATURE, they will say. So too in the Sacraments it is the

power of GRACE.———**M A R K.** In *NATURE* is still a *mystery*, how the *soul* is produced, and how infused and united to the *body*, nor do we *feel* it neither though within our own *Nature*: and if who performs this, is the *power* of *GOD* given to *NATURE* since the *WORLD'S Creation*: also in **Transubstantiation** is the same *power* of *GOD*, given to his *CHURCH*, since *MAN'S Regeneration*. If a *single* *NATURE* works these prodigies, being only a *handmaid* to the *DEITY*: how more *powerful* must be the *CHURCH* of *CHRIST*, to whom all authority was intrusted, as the *True Spouse* of *CHRIST*? So, just as *GOD* gave to *NATURE* *power* to *form* and *transform* things, like *GOD* himself: so also *CHRIST* gave to his *CHURCH*, and his *MINISTERS* his own *power* of *forming* and *transforming*, in the mystical order, like *CHRIST* himself. And this *authority* and *power* is *infallible*, though conferred by *CHRIST* 1800 years back, as the *power* in *NATURE* is the same *invariable*, and *unerring* *power*, though conferred by *GOD* 6000 years ago.———Likewise, even in the social order we see a *transformation*, without however changing *form*. A *KING*, for instance, what in the world more sublime? *KINGS* are images of *GOD* in *Heaven* (whom the *Pagans* adore for *gods*, and the *Psalmist* calls—*gods* :) yet a *KING*, being a *MAN* like ourselves, is transformed into a *SACRED MAJESTY* by *MAN'S power*, remaining yet in *form*, and *elements* the same *MAN*, and even bound to the same human *accidents*. The same it is the *Sacred Bread*, which is inwardly *transformed*, though outwardly keeping the same *form* and *accidents*, being liable even to be *corrupted*, *divided*, *burned*, *profaned*, and yet the same *SANCTUM SANCTORUM*.———Moreover, the *KING* for to be a *MAJESTY*, is consecrated by the *Bishops*, and *Court Ministers*: so also the *HOST* for to be the *BODY* of *CHRIST*, is consecrated by the *Priests*, and *Church Pastors*. Moreover the *KING* although a *MAN*, is known to be *no common* *MAN* by the effects of his *power*, and by the *respect* we pay to him internal, and external,

that is, in our *hearts*, and *actions*, and in his *Palace*, and *Throne*. So also the EUCHARIST is known to be *no ordinary Bread* by its mystical graces over the *just*, and *pious*; and by the *respect* rendered to it in our *hearts*, and *actions*, and in our *Altars*, and *Sanctuaries*. And in fine, the EUCHARIST by being mocked by *wits*, and *sects* looses not its *value* and *power* in the TRUE CHURCH of CHRIST: the same as a KING ceases not being KING to his vassals, though disregarded by *strangers* and *enemies*: nor GOD ceases being GOD, though denied by *incredulous*: nor the SUN forbears being SUN, though unperceived by *blind*.——In conclusion. This *Sacrament* of mystical *transmutation* is typified in *Bread*, and *Wine*; because the *Bread*, and *Wine* is also *transmuted* into our *Substance*, and *Life*: (therefore a natural *transubstantiation*.) So this *Bread* and *Wine* is by *consecration* converted into the *Body*, and *Blood* of CHRIST (which is *real Substance*, and *Life*;) and this again, received by the Faithful, is again turned into *Substance*, and *Life* of the same Faithful. Therefore a continual mystery of *transmutations*. Hence why CHRIST established this mystery in *Bread*, and *Wine* just to be *real food*, and *drink*, and give *real force*, and *life*. Therefore it must be *real Flesh*, and *Blood* indeed: since *real strength*, and *comfort* is not perceived from *simulacra* and *shadows*, as *sects* pretend.

Now all this we close with a grand testimonial of the Protestant Grotius on **Transubstantiation**, and **Real Presence**.

"I find," says he, "*in all Liturgies, Greek, Latin, Arabic, Syriac, &c. prayers to GOD, that he would consecrate by his HOLY SPIRIT the gifts offered, and make them the Body, and Blood of his SON.——I am right therefore in saying, that a custom so ancient and universal ought not to be altered, since it must be considered to have come down from the primitive apostolic times.**

* Grot. Vot. pro Pace.

The same is the sentiment of Dr. Johnson, and others. Now here are high Protestants highly protesting for READ PRESENCE!!!

Thus far of the CATHOLIC SACRAMENTS, chiefly the SACRED EUCHARIST. From all this we see, that all *seals* of supernatural *power* are imprinted in the CATHOLIC CHURCH, as likewise all necessary *policy* for a well ordered *Society of Christians*. And as in every Social Body there are *Rules* for the maintenance of the system, and the conduct of its Members: so in the CATHOLIC CHURCH there is an *elementar system of Doctrines* to instruct the Faithful as to their *Duties, Rites, and Dogmas*. This is then what we call CATHOLICISM. It is in these Elements of *Orthodox Faith and Morality*, that every Faithful perceives under a distinct glance all there is to believe, and perform in *religious duties*. Every one in Heretical SECTS searches, and *researches* the BIBLE; even *women* boast of *Theologians*: yet not one can answer by the BIBLE—How many are the *articles of Faith*? How many the *theological virtues*? How many the *mortal sins*? How many the *evangelical counsels*? How many the *works of mercy*? &c. &c. All this is not known to the *searchers* of the BIBLE; but all this, and more than this is known to a *child* of 7 years in the CATHOLIC COMMUNION: and all this is necessary for the *practice, perfection, and salvation* of a Christian. Therefore, if in this *Communion* there is this exact *Instruction*, it is because there is *real zeal*; and this *seal* is a token of *real grace*. Indeed the SECTS pretend to a LAW, but they know not what is their LAW. If they ignore the CHRISTIAN DOCTRINE, how can they observe the CHRISTIAN RELIGION? They boast, that *Catholics* do not read the BIBLE: but not all *Catholics* want to read the BIBLE; since they are all from infancy instructed in the necessary substance of *doctrines*, both for *belief* and *practice*. Indeed when we want to drink out of a fountain, we have no need to drink the

whole fountain, but only the necessary portion to quench our thirst: however the SECTS want to swallow up all the fountain; but, as the proverb says, *grasp all, loose all*. There is nothing more erroneous as to *search* all BIBLE to fetch out the *true Rule* for *belief*, and *conduct*: since it is an obscure *labyrinth*, chiefly if there is no *Ariadnean thread* to guide the explorer. It is the same as to run the whole Globe to find out the *philosopher's stone*: or the same as in Navigation to reject *Charts*, and *Maps*, and launch on the main ocean to explore for ourselves those *roads*, and *tracts*, sure to find out our intended *haven*, any course we take. So, instead of the Holy Land we may perhaps appear in Kamtzcotka, or in Negroland.——It is a *fact*, and a *fate*, as St. Jerom complains, that whilst every *Science* and *Art* is handled but by *Professors*, and *Artists*, only *Theology* and the *Bible* is presumptuously undertaken by all, *learned*, and *unlearned*, every one fancying himself a divine *interpreter*.* In the OLD COVENANT the BIBLE was in the Ark; and no man durst open it on *doubts*, expecting the *decision* from the Priest's mouth. Alas! what a *mirror* for our Bible-searchers!! What a difference between *then*, and *now*!!!——

We have thus far elucidated all *Catholic Uses* by NATURE, and REASON: it remains to try them also by the *test* of SCRIPTURE.

1st.—V I S I B L E W O R S H I P .——

Proved from the OLD LAW. The *Feasts* of the *Pasch*, the *Pentecost*, the *Trumpets*, the *Expiations*, the *Tabernacles*, the *Sabbath*, the *Neomenia*. (Num. 23.—Deut. 16.) In fine all Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are full of Jewish *Ceremonies*.——

Proved from the NEW TESTAMENT. "*It was festival day of the Jews, and Jesus went up to Jerusalem.*" (John. v. 1.) "*And Paul hastened...to keep the day of Pentecost at Jeru-*

* St. Jerom. ad Bibl. prol. galent.

salem." (Act. xx. 16.) ————— In this Visible Worship there is *praying* to GOD in various attitudes. "*And JESUS in the Olivet.....fell flat, and prayed.*" (Mark xiv. 35.) There is praying on our *knees*. (Luke xxii. 41.) Praying with the *head uncovered*. (1 Corint. xi. 4.) Praying with the *hands uplifted*. (1 Tim. ii. 8.) ————— There is invocation of ANGELS, and SAINTS. The ANGELS as offerers of our prayers to GOD. "*When thou didst pray with tears,*" said the Angel Raphael to Tobias, "*I offered thy prayer to the Lord.*" (Tobit. xii. 12.) "*And another Angel came.....and there was given to him much incense, that he should offer of the prayers of all saints.....before the Throne of GOD.*" (Apoc. viii. 3.) ————— The SAINTS are invoked, as mediators before GOD. "*My wrath is kindled against thee,*" says the Lord to Elyphaz.....*go to my servant Job, and my servant Job will pray for you.... his face will I accept, that folly be not imputed to you.*" (Job. xlii. 7, 8.) "*And the 24 Ancients fell down before the Lamb, having.....golden vials full of odours, which are the prayers of the Saints.*" (Apoc. v. 8.) ————— The same proved from Gen. xxvi. 4. 24.—Exod. xxxii. 13, 14.—Isai. xxxvii. 35. ————— Likewise S. Paul recommends himself to the *prayers* of the Faithful, which he frequently calls SAINTS. (Rom. xv. 30, 31.—Coloss. iv. 3.—1 Thessal. v. 25.) And St. James commands to *pray* for each other. (Jam. v. 16)

TEMPLES. ————— There was in Israel the *Tabernacle*, the *House of God* in Shiloh, and the *Temple* in Jerusalem. ————— A *Sanctuary* is not merely a *Meeting*, but a House consecrated to *Prayer*. "*My House is the House of Prayer, but you made it a den of thieves.*" (Math. xxi. 13.) ————— It is not to be visited only on *Sundays*, but often frequented. "*Anna prophetess..... departed not from the Temple, by fasting, and prayer serving night and day.*" (Luk. ii. 36, 37.) ————— Here the Faithful partake of CHRIST's table. "*All they that*

believed, were together.....continuing daily in the Temple, and breaking bread." (Act, ii. 44, 46.)———Here the word of GOD is preached. "*Go, and standing speak in the Temple to the people all the words of life.*" (Act. v. 20.)

In the *Temples* there are *Altars*: and therefore *Sacrifices*.

———Proved from the FIRST COVENANT. The *Altar* that Noah built after the Deluge. (Gen. viii. 20.) The *Altar* founded by Abraham in Sichem, in Bethel, in Bersabe. (Gen. xii. 7, 8.)——it. xxi. 33.) The *Altar* raised by Jacob in Luza. (Gen. xxviii. 18, 22.) The *Altar* of the Burnt-offerings in the Tabernacle. (Exod. xxvii. 1.—Num. vii. 1.) The *Altar* of incense. (Exod. xxx. 1.—it. xxxvii. 25.) The *Altar* of brass in the Temple (2 Paral. iv. 1.)———Proved from the NEW LAW. Among the Apostles there was *ministring* to the LORD, and *Communions*: therefore there were *Tables*, and *Altars*. (Act. ii. 42.—ib. xiii. 2.—ibid. xx. 7.—1 Corint. x. 16.—ibid. xi. 26 to 29.)

In the *Temple* are used *Lights* and burning *Lamps*.

———Proved from the OLD LAW. "*Command the children of Israel that they bring unto the finest, and clearest oil of olives to furnish the Lamps continually.*" (Levit. xxiv. 2.) "*And Solomon made the golden candlesticks, 5 on the right side, and 5 on the left over against the Oracle of pure gold, and the flowers like lilies, and the Lamps over them of gold, and gold snuffers.*" (3 King. vii. 48, 49.)———Proved from the NEW LAW. "*And there were great number of Lamps in the Upper Chamber, where we were assembled.*" (Act. xx. 8.) "*And there were seven Lamps burning before the Throne.*" (Ap. iv. 5.)——

In the *Temple* is used *Incense*.———Proved from the OLD LAW. "*Thou shalt make an Altar,*" says the Lord to Moses, "*and Aaron shall burn sweet smelling Incense upon it in the morning, when he shall dress the Lamps, he shall burn it.*" (Exod. xxx. 1, 7.) "*And he compounded the oil for the ointment of sanctification and incense of*

the purest spices according to the work of a perfumer." (Exod. xxxvii. 29.)———Proved from the NEW TESTAMENT. "*And the 24 Ancients fell down before the Lamb, having.....golden vials full of odours, which are the prayers of the saints.*" (Apoc. v. 8.)———Likewise in the Temple there are ornaments, musics, &c.———*Vestments.* (Exod, xxxix.) *Moveables.* (2 Paral. iv.) And in fine *Musics.* "*Both the Levites, and the Singing men.....cloathed with fine linen, sounded with cymbals, and psalteries, and harps.....and with them 120 Priests sounding trumpets.*" (2 Chroncl. v. 12, 13.)———Proved from the NEW TESTAMENT. "*And an Hymn being said, they went out into Mount Olivet.*" (Math xxvi. 30) "*In psalms, and hymns, and spiritual canticles singing, and making melody in your hearts to the Lord.*" (Ephes. v. 19.) "*And I saw.....them, that hath overcome the beast..... singing the canticle of Moses, and the canticle of the Lamb.*" (Apoc. xv. 2, 3.)

PRIESTHOOD.———In the OLD LAW there were *Patriarchs, Prophets, and Levites*, being even to 30,000 the number of *Priests.* (1 Paral. xxiii. 3.) And in the NEW LAW there are *Bishops, Pastors, Ministers, Presbiters, and Deacons.*———*Bishops* are *Inspectors* in their *Dioceses* with jurisdiction to *ordain, instruct, and minister.* "*For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain Priests in every city, as I also appointed thee.....A Bishop must be without crime, as the steward of God, hospitable, gentle, sober, just, holy, continent.*" (Tim. i. 5, 7, 8.)———Pray, what say to this NEW SECTS, where there is a *Lay Ministry*, and even *Women* without *mission, or order?*———*Pastors* must be *zealous* over their *Flock*, and no *covetous.* "*Feed the flock of God, which is among you, taking care thereof.....not for the sake of filthy lucre but voluntarily.....and when the Prince of Pastors shall appear,*

W

you shall receive a never fading crown of glory." (1 Petr. v. 2, 4.)—The Ministers of GOD ought not to mind the world. "*No man, being a soldier to God, intangles himself with worldly business, that he may please him, to whom he has engaged himself.*" (2 Tim. ii. 3, 4.)—*Deacons* must collaborate in the Ministry. "*Then the 12, calling together the multitude of Disciples, said: it is not fit that we should leave the word of God, and serve tables. Therefore, brethren, look ye out among you 7 men of good reputation, full of the Holy Ghost, and wisdom, whom we may appoint for this business.....And they chose Stephen, and Philip, and Procorus, and Nicanor, and Simon, and Parmenus, and Nicholas.....these they placed in the presence of the Apostles: and they praying imposed hands upon them.*" (Act. vi. 2 to 5.)—A *Priest* must have legal mission. "*As the Father hath sent me, I also send you. And this said, he breathed on them, saying to them: receive ye the Holy Ghost.*" (John xx. 21, 22.)—And in fine as in the OLD LAW there was a *High Priest*, or *Pontiff*, AARON: so in the NEW LAW there is the *Sovereign Pontiff*, CHRIST. "*Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself.....but the Father that said unto him: Thou art my Son.....thou art a High Priest for ever, according to the order of Melchisedech.*" (Hebr. v. 4, 5, 6.)—Therefore AARON dies, and Eleazar succeeds to his high office, (Num. xx. 26.): so also CHRIST dies, and PETER succeeds him in his high office. To CHRIST said the FATHER: "*Thou art my Son.....thou art a High Priest for ever:*" so to PETER says CHRIST: "*Thou art a Rock, and upon this Rock I shall build my Church.....and I will give thee the keys of the Kingdom of Heaven.*" (Math. xvi. 18, 19.)*—Here is PETER,

* Besides these marks of pre-eminence that signalize Peter among the Apostles, there are some others.—In the Transfiguration on mount Tabor there were 3 Disciples present, and Peter was the eldest, and the word's leader. (Math. xvii.) To Peter alone CHRIST says—confirm thy brethren

called by CHRIST, and *representative* of CHRIST; the same as AARON called by GOD, and *representative* of GOD. And as in the JEWISH CHURCH there were *High Pontiffs* in succession from AARON: so in the CHRISTIAN CHURCH there are in succession *High Priests*, from the first BISHOP of ROME called *Roman Pontiffs*.——

M A R K .

AARON in hebrew means—*Mountain of praise*:—and CEPHAS or PETER is in syriac—*Rock*.——Therefore both mean—*elevation, and eminence*.——So the MOSAIC WORSHIP was founded on a *Mountain*, as the CHRISTIAN CHURCH also was built on a *Rock*.

S A C R I F I C E .——In the OLD COVENANT there we *Holocausts*, and *Victims*: for the *Expiation* was the *Expiatory Sacrifice*, and for *Thanksgiving* the *Eucharistical*. So also in the NEW LAW there is the PERPETUAL UNIVERSAL SACRIFICE, as foretold by Malachy. "*From the sun rising to the sun setting, my Name is great among the Gentiles; and in every place there is Sacrifice, and there is offered to my Name a clean oblation.*" (Malac. i. 11.)——Now no where in the world there is this *visible sacrifice* but in the CATHOLIC CHURCH, as *universal in every place*, and planted among the *Gentiles*.——This SACRIFICE was instituted by CHRIST, who was Himself *Victim*, and *Priest*. "*And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his Disciples, saying: take ye and eat: this is my Body. And taking the chalice, he gave thanks, and gave to them, saying: drink ye all of this. For this is my Blood of the new Testament, which shall be shed for many unto the remission of sins.*" (Math. xxvi. 26.)——

thron. (Luk. xxii. 31, 32.)——It is Peter alone who asks CHRIST—*how many times must he forgive?*——Also, CHRIST in his Resurrection appears to Peter first.——To Peter first was revealed the *preaching* the word to the *Gentiles*. &c.

M A R K .

CHRIST does not say—*this is the figure of my Body, nor this is the figure of my Blood*—but he positively says—*this is my Body; this is my Blood.* Therefore here is a *real Transubstantiation*. For CHRIST turns these elements into his *Flesh* indeed by his *blessing*: and the same *power of blessing* he gives to his Apostles, saying—*do this—that is, do the same as I do.* And so they *did, ministering daily to the LORD, and breaking Bread.* (Act. ii. 44, 46.—it. xiii. 2.—it. xx. 7.—1 Corint. x. 16.)

OBJECTIONS.

1st.—They will say: *How is it possible that this Bread and Wine become the real Body, and Blood of CHRIST?* But St. Paul speaks very plain to the Corinthians. “*I speak as to wisemen,*” says he: “*the chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?*” (1 Corint. x. 16.)——Here is the Apostle insisting, that it is *real Body*, and *real Blood* indeed, made so by his own *blessing*: and he puts the question to *wise men*, as wondering at their wonder.

2d.—They say more, *it is Idolatry.*—But the Apostle says the contrary. “*I would not that you should be made partakers with devils: for you can not drink the chalice of the Lord, and the chalice of devils, nor be partakers of the table of the Lord, and of the table of devils.*” (Ibid. xx. 21.)——Here we see that this COMMUNION, far from being *idolatry*, is opposed to *idolatry*: for whilst St. Paul forbids to the Corinthians to eat things immolated to *idols*, he mentions in opposition to this the *communion of the Body, and Blood of CHRIST.* Therefore we ask: who does *err*; St. Paul, or our wits? St. Paul appeals to the Corinthians as *wise men*, to judge for themselves: and this to put off all doubt and objection.

3d.—They say: *that this Bread, and Wine are common paltry elements.*——But the Apostle says the

contrary. "*Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. So let a man prove himself: and so let him eat thereof.....for he that eateth, and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the Body of the Lord.*" (1 Corint. xi. 27 to 29.)———What more clear and plain language! For how can a man eat his own condemnation, if it is not the *real Body and Blood* of CHRIST, which he receives? How can the *paltry Bread* (as our wits interpreter) be reconciled with the *real Body* of the LORD (as the Apostle explains?)———Now let us hear CHRIST Himself. "*I am the Living Bread, which came down from Heaven. If any man eat of this Bread, he shall live for ever: and the Bread which I will give, is my Flesh for the life of the world. The Jews therefore strove among themselves, saying: how can this Man give us his flesh to eat? Then Jesus said to them: amen, amen I say unto you: unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have life in you.....Many therefore of his Disciples, hearing this, said: this saying is hard, and who can hear it? But Jesus, knowing in himself that his Disciples murmured at this, said to them: doth this scandalize you? (John vi. 51, to 62.)*"

MARK.

Here are expressive words of CHRIST Himself. To the Synagogue this language seemed *absurd*, as to day seems to *new thinkers*: but CHRIST, far from contradicting it, again repeats the same saying, wondering at their *false scandal*.

4th.—They say: *That the HOLY COMMUNION can not be perfect Sacrament, unless in both kinds.*———But even in Scriptures we have examples of *one only kind*. "*And whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.....and they*

knew him in the breaking of Bread." (Luk. xxiv. 30, 35.)
 ————— Here is CHRIST in his way to Emmaus, performing the Sacrament with *Bread alone*. The same often his Apostles, and Disciples did. "*And they were persevering in the communication of the breaking of the Bread.*" Act. ii. 42, 46.) "*And on the first day of the week.....we were assembled to break Bread.*" (Act. xx. 7.) ————— Besides, St. Augustin in the 4th century proves that for the first 400 years the CHURCH usually administered *Communion in one kind alone*; and that the *sacred Bread* was carried on journeys, *no Wine* being used for fear to split it. It was Pope Leo the 1st, in the year 443 who first enforced the SACRED COMMUNION in *both kinds*; and why? For no other reason, but merely to discover the Manichees, which, thinking that CHRIST had no *Blood*, would never receive the *chalice*, objecting to the *wine*. Thus, to know the *true* from the *false* christians, the practice in *both kinds* prevailed in those centuries. Yet it can not be but free to communicate in *one*, or *both kinds*; since where the *Body* of CHRIST is, there also his *Blood* is. We never can conceive the *real Flesh* without *real Blood*, blended together. "*I am the Living Bread,*" says CHRIST, "*If any man eat of this Bread, he shall live for ever: and the Bread, which I will give, is my Flesh.*" Yet SECTS, and WITS object to the *Bread alone*, without *Wine* also: but *strange* it is, that such objection be pushed forward by such only as believe not in the *Sacrament* at all. They care not indeed whether it be performed in *one*, or *both kinds*, but they bring forth this merely for a *quiddle*, and *quizz*, not indeed to *support* the *truth*, but to *puzzle* the *truth*: since it is most evident, that in the *Body* of CHRIST his *Blood* is included. Besides the COMMUNION in *Bread alone* is only in regard to the *Lay people*: since, as to the *Priests*, these constantly *celebrate*, and *receive* the Sacrament in *both kinds*, BREAD and *WINE*. ————— But to proceed. —————

This SACRIFICE is PERPETUAL and UNIVERSAL, therefore CATHOLIC. "*Juge Sacrificium.*" (Dan. xii. 11.) "*In omni loco.....oblatio munda.*" (Malach. i. 11.) Therefore, being performed in every place, it can not be the SACRIFICE of the Cross according to the SECTS. "*As often as you shall eat this Bread,*" says St. Paul, "*and drink this chalice, you shall shew the death of the Lord, until he come.*" (1 Corint. xi. 26.) Here is confirmed by the Apostle the *Universality* of this SACRIFICE in *Time*, and *Place*. It is thus that since CHRIST this SACRIFICE was never interrupted in the CATHOLIC CHURCH, as *universal*, and *perpetual*. If Luther and others abolished it in their SECTS 3 centuries ago, yet for 1800 years it continues the same *unaltered*, and *uninterrupted* in both CHURCHES, *Roman*, and *Greek*.———Moreover all early Fathers of the CHURCH have constantly understood by the *Pure Oblation* of Malachy the CATHOLIC SACRIFICE of the—MASS.—(Justin. *contr. Tryphon*.—Iren. L. 4; *adv. Hæres.*—Tertul. L. 3. *contr. Marcion*.—August. L. 11 *de civit. Dei*. c. 35.)———St. Ambrose in the 4th century uses the very word—MASS.—"*Ego tamen..... Missam facere cœpi. I begun however to perform Mass.*" (Lib. 5. Ep. 33.) St. Augustin says; "*In Lectione, quæ nobis ad Missas, legenda est. In the Lecture which we must read at Masses.*" (Serm. 91. *de Temp.*)

MARK.

All these are Fathers from the 2d to the 4th century, an Epoch, as Protestants avow, when the CHURCH was in the Golden Age of her purity.———Now how this saying and unceasing agrees, we are at a loss to know. I

TRIBUNALS.———In the ROMAN CHURCH there is *Confession*, and *Penance*.———Proved from the OLD LAW. There the *Delinquent* was to *confess* his *dedicts*, and make *satisfaction*; and the *Priest*, praying for him, offered the *viaticum* for *expiation*. (Num. x. 6, 7, 8) Also the *Lepor*, figure of the *Sinner*, was pre-

sented to the *Priest* to know of the *Leprosy*, and *purify* it. (Levit. 13. *ibid.* 14.) And likewise the *Adulteress* taken by the husband before the *Priest*, was to drink *bitter waters* cursed by the *Priest*, so that, if she were *guilty*, she would *swell*, and *burst*: and if *innocent*, she would remain *safe*, and *unhurt*. (Num. v. 15 to 28.)—— Now if such *extraordinary power* there was in the *Priests* of the OLD LAW; what wonder if in the LAW of GRACE, which is more *powerful*, and *perfect*, GOD gave to his *Ministers* a *power of forgiving*? When CHRIST said to the Paralytic—*thy sins are forgiven thee*: the Scribes were also scandalized, the same as our modern Sects, reputing this a *blasphemy*. But CHRIST asked them; *which was easier to say—Thy sins are forgiven thee,—or to say—Rise up and walk?* (ix. 2 to 5.)—— Proved likewise from the NEW LAW. “*And they were baptized in the Jordan, confessing their sins.*” (Math. iii. 6.) Again. “*Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.*” (John xx. 23.)

Here are GOD's Ministers to judge in matters of *conscience*; but how shall they *judge*, unless the culprit declares his *deeds*?

—— Proved also from the ACTS. “*And many of those who believed came confessing, and declaring their deeds.*” (Act. xix. 18.)

The word—*deeds* implies a *specified account of facts*, and not a *general Confession* only: and the word—*came*—shews they were addressed to some one *present*. Therefore it was not a *Confession* done to GOD alone.

St. James says: “*Confess your sins to one another.*” (James. v. 16.)

To *one another*—means a *Confession*, not done to GOD in Heaven, but to MEN on Earth. (Yet these MEN must be *Legal Ministers*, the ordained *Presbyters*, of whom the Apostle speaks in verse 14.)

And in fine of this *Confession* Origen makes mention in the 3d century. “*Est adhuc remissio peccatorum....illi, qui non erubescit indicare Sacerdoti Domini peccatum*

sum. There is still a remission of sins for him, who is not ashamed to declare to God's Priest his sins." (Hom. 2. in Levit.)——Moreover, Protestants themselves admit in their Liturgy a *special Confession* of the sick, and the Minister's *absolution*: yet they deny this to the Catholics. What a contradiction;

P E N A N C E.——Is a *satisfaction* done to GOD for our *sins*, besides our inward *sorrow*, and *amendment*.——Proved from the OLD LAW. "*And they humbled their souls in fastings, and prayers.....and the Priests put on hair-cloth, and they caused the little children to lie prostrate before the Temple of the Lord.... and they cried to the Lord of Israel of one accord.*" (Judith. iv. 8, 9, 10.) Also, the men of Ninive proclaimed a fast, and put on sack-cloth from the greatest to the least. And the King rose up out of his throne, and cast away his robe from him, and was clothed with sack-cloth, and in ashes.....saying, let neither men, nor beasts, oxen, nor sheep, taste any thing: let them not feed, nor drink water, and let men, and beasts be covered with sack-cloth, and cry to the Lord with all their strenght: and let them turn every one from his evil ways, and iniquity, who can tell, if God will turn, and forgive us?" (Jon. iii. 5 to 9.)——Proved from the NEW LAW, CHRIST fasted 40 days in the Desert. (Math. iv. 2.) "*Bring forth fruits worthy of penance.*" says St. John. (Math. iii. 8.) "*Let us exhibit ourselves,*" says St. Paul, "*in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in labour in watchings, in fastings, &c.*" (2 Corinth. vi. 4.) "*Mortify your members, which are upon the earth: lay aside uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols.*" (Coloss. iii. 5.) "*If you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.*" (Rom. viii. 13.)——In the works of penance is also comprised charity. "For

alms deliver from all sin, and from death." (Tob. iv. 11. —Eccl. iii. 33.) "*Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you clothed me: sick and you visited me: I was in prison, and you came to me.*" (Math. xxv. 34.) ————— So all the RELIGION of CHRIST is founded on *charity*, that is, *love to GOD, and to our NEIGHBOUR*. Hence the primitive Christians had even public *treasures* for the *needy*, and their *goods* were in common. (Act iv. 32.—2 Corint. xvi. 1.)

PURGATORY. ————— Proved from the OLD LAW. "*Restrain not thy favor from the dead.*" (Eccles. vii. 37.) Now we ask: what *favor* is this but the benefit of *alms, prayers, and suffrages*, which the *living* can offer for the *dead*? Again. "*It is a holy and wholesome thought, to pray for the dead, that they may be loosed from sins.*" (2 Mach. xii. 46.) "*And making a gathering, Judas Maccabee sent it to Jerusalem for sacrifice to be offered for the sins of the dead.*" (Ibid. xii. 43.) What more authentic evidence? ————— Proved from the NEW LAW. "*There are sins, says CHRIST, which shall not be forgiven neither in this world, nor in the world to come.*" (Math. xii. 32.) Therefore there must be a *Place* in the other world, where *some sins* are *remitted*. But this can not be *Hell* (where there is no *remission*), nor *Heaven* (where nothing enters *defiled*:) therefore must be an *intermediate place*. And what was the *Limbo* (where our SAVIOUR descended) but an *intermediate place*? And what was this *Limbo* but a *Prison*? And what is *Purgatory* but a *Prison*? To a *Prison* St. Mathew alludes, when he says: "*That thou shalt not go from thence, till thou pay the last farthing.*" (Math. v. 25, 26.) Therefore there is a *mystical Prison*, from whence there is coming out at last; since from *Hell* there is no coming out at all. St.

Paul depaints the quality of the *Purgative Fire*, when he says: "*And the fire shall try every man's work.....if any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.*" (1 Corint. iii. 13, 15.) And in fine the first Fathers of the CHURCH, which the very SECTS have for *pure Catholics*, all admitted a *Purgatory*, as Hermas, and Justin (Disciples of the Apostles,) Tertullian, Cyprian, Cirillus, Ambrose, and Austin. Tertullian in the 2d century says: *Among the Apostolical Traditions, received from our Fathers, we have oblations for the Dead in the Anniversary Day.*" (Tert. in coron. milit. p. 209.)

I N D U L G E N C E S .——In the OLD COVENANT there was the *Sabbatism*, and *Jubilee*, a law of jubilation, and *pardons*. Then the *fruits* of the Land were liberalised to the *Poor*, and *Pilgrims*: the *Freedom* was given to *Slaves*; and the *Lands* pledged restored to their ancient *Owners*. (Levit. 25.)——Behold here a *singular Indulgence*, granted by GOD to all Israel.——In the NEW LAW says also CHRIST to Peter: "*Whatsoever thou shalt bind upon Earth, it shall be bound in Heaven: and what thou shalt loose, it shall be loosed.*" (Math. xvi. 19.) And pray, what is this *relaxation* but an *indulgence*? St. Paul *bound* the incestuous man to an *excommunication*, which he afterwards *loosed*, admittng him to *grace* again. (1 Corint. v. 5.—2 Corint. ii. 8.) What is this pray, but the *power* of *loosing*, and *relaxing*, given by CHRIST to his CHURCH?

I M A G E S .——In the *Ark* of the Testament there wer *Golden Cherubs*. (Exod. xxv. 18.) There was also in Israel the *brass serpent*, whose sight cured the *biten* by the serpents. (Num. xxi. 8.) And in Solomon's Temple there were *cherubs*, *oxen*, *lions*, *palms* with other *sculptures*, and *mystical emblems*. (3 Reg. vi. 35.—it. vii. 29, 36.—it. x. 19.)

RELICS.——Through them has GOD wrought often *miracles*: as the *cloak* of Elias (4 King. ii. 14:) the *bones of Eljah* (4 Reg. xiii. 21:) the *hem* of CHRIST'S *garment* (Math. ix. 20:) the *handkerchiefs* of Paul (Act. xix. 12:) and in fine the very *shade of Peter* (Act. xv. 15.)

ROGATIONS.——All Israel supplicated to Heaven of one accord in *fastings, and prayers, and sack-cloth, and ashes* (Judith. iv. 8.) In Ninive the King and People proclaimed a general *fast* for men, and beasts, crying with their might to Heaven. (Jon. iii. 5 to 9.)——*Litanies, and Processions* in the CATHOLIC CHURCH are also *Rogations*. The *Translation* of the Ark from the house of Abinadab to the house of Obededon, and from thence to Hebron was an exact *Procession*. (2 King. vi.) Also the Ark carried round Jericho by the Priests, accompanied by the people, and the army (Josh. vi.) is the same thing, as the *Procession* of the EUCHARIST round the Temple in the ROMAN CHURCH.

PILGRIMAGES.——Proved from the OLD LAW. “*The Stranger,*” says Solomon, “*when he shall come out of a far country for thy name's sake: and shall pray in this place: then hear thou in Heaven, and do all those things for which that stranger shall call upon thee.*” (3 King. viii. 41.) So also Naaman came with his horses, and chariots, and servants from Syria to Samaria: and standing at the door of the prophet Eliseus, he was commanded to wash in the Jordan, and was healed of his leprosy. (4 King. v. 9.)——

Proved from the NEW LAW. “*And Jesus's parents went every year to Jerusalem at the solemn day of the Pasch.*” (Luk. ii. 41.)

VOWS.——Proved from the OLD LAW. “*Jacob, seeing the Ladder, by which Angels ascended and descended, and the great promises of the Lord, he made*

a *vow* to take him for his God, raise to him an *Altar*, and offer him the *tithes* of all things he should give to him. (Gen. xxviii. 12 to 22.)—Concerning *Vows* there were *Laws* among the Hebrews (Levit. xxvii.)—Proved from the NEW LAW. The BLESSED VIRGIN made a *Vow* of *Virginity*. (Luk. i. 34.) Again. "*Aquila had shorn his head in Cenchra : for he had made a Vow.*" (Act. xviii. 18)—In Israel there were also *Nazarites*, that is, men consecrated to GOD by *Vow* : they had certain rules, abstained from *wine, vinegar, beer, &c.* they did not shear their hair, nor did they assist to the mourning of parents, or brothers : and this was called *separation*. (Num. vi.)—Samuel also was consecrated by his Mother to GOD to live perpetually in the Temple of the LORD in Shiloh. (1 King. i. 11.)—There were also *Virgins*, who ministered in the Temple. (2 King. ii. 22.)—Hence the use of *Deaconesses* ministering in the CHURCHES among the early Christians : these at first were *widows*, and *aged women*. (Tim. v. 9,) but with the run of time *maidens* were admitted with *vow* of *virginity* and *veil*. Hence the rise, and progress of *Nuns* among Catholics.

BLESSING.—In Israel the *Priests* were consecrated. (Exod. xxix.—Levit. xxi.) Likewise *men, animals, fields, &c.* were *blessed* (Levit. xxvii. 28 :) *water* (Num. v. 17 :) *vessels*, and *instruments* (Num. xxxi. 6 :) *silver* (Judg. xvii. 3 :) *bread* (1 King. xxi. 4.) In fine *all is sanctified*, says S. Paul, *by the word of God, and prayer*. (1 Tim. iv. 5.)

EXORCISMS.—"What is this?" said the Jews ; "*for with power he commandeth even the unclean Spirits, and they obey him.*" (Mark i. 27.) "*And he healed many that were troubled with divers diseases ; and he cast out many devils.*" (Ibid. i. 34.) This same power CHRIST gave to his Ministers. "*Heal the sick,*" said the LORD to his Disciples....."*cleanse the lepers, cast out devils : freely have you received, freely give.*"

(Math. x. 8.) "*Behold, I have given you power to tread upon serpents, and scorpions, and upon all power of the enemy.*" (Luk. x. 19.)

Now as to SACRAMENTS.

BAPTISM.—————In the OLD COVENANT there was *Circumcision*. "*And you shall circumcise the flesh of your foreskin, that it may be for a sign between me, and you.*" (Gen. xvii. 11.)—————In the NEW LAW *Baptism* was instituted by CHRIST in the name of the HOLY TRINITY. "*Going therefore teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*" (Math. xxviii. 19.)—————*Baptism* is composed of *Water* and *spirit*. "*Amen, amen, I say to thee, unless a man be born again of Water, and the Holy Ghost, he can not enter into the Kingdom of God.*" (John iii. 5.)—————It is *saving*. "*According to his mercy he saved us by the laver of regeneration.*" (Tit. iii. 5.)

CONFIRMATION.—————"Then they laid their hands upon them, and they received the Holy Ghost." (Act. viii. 17.)

COMMUNION.*—————Typified in the OLD LAW under the figure the *Manna*, and the *Holy Bread*.—————"Our Fathers did eat *Manna* in the Desert, as it is written—He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen, I say unto you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that, which cometh down from heaven, and giveth life to the world." (John vi. 31 to 33.)—————

* The *Manna*, and *Holy Bread* in the OLD LAW prefigured the *Holy Eucharist* in the NEW LAW: the *Paschal Lamb* the *LORD's Supper*, or the *LAMB of GOD* *Inmolated*: the *Victim's Flesh* eaten by the Israelites the *Flesh* of CHRIST communicated by the Faithful: and the *Bread* and *Wine* of *Melchisedech* the *Bread* and *Wine* of the NEW SACRAMENT.

Instituted by CHRIST in the NEW LAW, in the form of *Bread, and Wine*. “*And whilst they were at supper, Jesus took bread and blessed, and broke, and gave it to his Disciples, saying : Take ye, and eat : this is my Body. And taking the Chalice, he gave thanks, and gave to them, saying : Drink ye all of this : for this is my Blood of the New Testament, which shall be shed for many unto remission of sins.*” (Math. xxvi. 26.)

P E N A N C E .—See **T R I B U N A L S .**

E X T R E M E U N C T I O N .—

“*Is any man sick among you ? Let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord.*” (Jam. v. 14.) “*And the prayer of faith shall save the sick man ; and the Lord shall raise him up ; and if he be in sins, they shall be forgiven him.*” (Ibid. xv.)

H O L Y O R D E R .—

In the OLD COVENANT GOD called to the *Priesthood* Aaron, and his Children.——“*Neither doth any man take the honour to himself but he that is called by God, as Aaron was.*” (Hebr. v. 4.)——In the NEW COVENANT CHRIST gave his *power*, and *mission* to the Apostles.— “*As the Father hath sent me, I also send you. This being said, he breathed on them, saying : Receive ye the Holy Ghost.*” (John xx. 22.)——The same *mission*, and *power* did the Apostles give to their Disciples.——“*Neglect not the grace, which is in thee, which was given thee.....with the imposition of the hands of the Priesthood.*” (1 Tim. iv. 14.)——This same *power* did the Disciples impart to others by *succession*.—— “*For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain Priests in every city, as I also appointed thee.*” (Tit. i. 5.)

M A T R I M O N Y.——“ *And the Lord God built the rib, which he took from Adam into a woman ; and brought her to Adam. And Adam said : this now is bone of my bones, and flesh of my flesh.*” (Gen. ii. 22.)——It was instituted by GOD, and its end is procreation.——“ *And God created Man.....male and female he created them. And God blessed them, saying : Increase and multiply.*” (Gen. i. 27, 28.)——It was raised by CHRIST into Sacrament in the NEW LAW.——“ *This is a great Sacrament ; but I say, in Christ, and in the Church.*” (Eph. v.)——It is indissoluble. “ *For this cause shall a man leave father, and mother, and cleave to his wife : and they two shall be in one flesh. What therefore God hath joined together, let not man put asunder.*” (Math. xix. 5, 6.)



SUMMARY NOTE.

Frivolous *wits* mock every sublime *mystery* in RELIGION, that their *punny* REASON can not fathom; when the very things *obvious* to their *eyes*, and those they think *pervious* to their *Minds*, they do not *comprehend* them at all. Still any thing in the shape of *Faith* they *ridicule*, with a *haughty* laughter, a *pithy* quiddle, or a *seasoned* pun, thinking that with a *pinch* of *nonsense* they *overthrow* all *power* of *sense*. This is the very same, as if a *blind* man, by shutting up his eyes, would think to *blow down* the SUN, and all CREATION: or if a *gnat*, by its *might* and *bite*, could *overthrow* an Egyptian Pyramid.

Here we sum up some of their *Quiddles*, and *Queries*, as a close to this Letter.

1st.—On BAPTISM.

Query.—How can the *Laver* of *Water* *re-generate* our *souls*?—**Answer:** How can *medicinal* *Drugs* *cure*, and *restore* our *BODIES*?

2d.—COMMUNION.

Query.—How can we *eat* *GOD'S* *flesh*? Or, how can *MAN* *eat* his own *MAKER*?—**Answer:** How can each *foetus* in animal *Nature* *live* on the *juice*, and *substance* of their own *matrices*? How can *Infants* *feed* on the *milk* of their *Mothers*? And how can every thing in being be supported by *mother* *NATURE*, and *mother* *EARTH*?

3d.—TRANSUBSTANTIATION.

Query.—How can *Bread*, and *Wine* mystically turn into *Body*, and *Blood* of *CHRIST*?—**Answer:** How can *Bread*, and *Wine* physically turn into man's *flesh*, and *blood*?

4th.—**C O N F E S S I O N .**

Query.—How can a mortal PRIEST *absolve Sins* ?———

Answer: How can a mortal JUDGE *acquit*, and *condemn criminals* ? And how can a PHYSICIAN, a mortal man, *cure distempers* ? Which is easier, *absolving sins*, or *curing diseases* ? (asked our SAVIOUR to the unbelieving Jews.———) They mock, that a *Sinner* should confess to a *Priest*, and a *Priest* to another *Priest*.———But pray: whom does a *Sick man* apply to, but to a *Doctor* ? And whom the sick *Doctor* applies to, but to another *Doctor* ?

5th.—**O R D I N A T I O N .**

Query.—How can a PRIEST receive *power* from GOD ? And how does this *power* subsist in the CHRISTIAN CHURCH ?———

Answer. How can a CIVIL MINISTER receive *power* from the KING ? And how can KINGDOMS subsist in the world, but through *succession* of KINGS, and GOVERNMENTS ?

6th.—**C H U R C H ' S I N F A L L I B I L I T Y .**

Query.———How can a CHURCH, composed of MEN liable to *Error*, be *Unerring* ? And much less how can a PRIEST, a mortal man, be *Infallible* ?———

Answer. How can NATURE, a *brute* MATTER, in her *system*, and *operations* be *Infallible* ? And the whole *Body*, and *members* of this *system* be *unfailing* in their *functions* ? It is true they are only *infallible* as far as they are united to the real MOTHER NATURE, following her *laws*, and *system* : for if a *member* parts from this *living body*, and *nourishing mother*, no more there is *life* in it. An *arm*, for instance, cut off from Man's body, performs no more its vital functions. So likewise the TRUE CHURCH, while sticking to the original *Faith*, is *Infallible*, by being a *Body* united to an *Infallible Spirit* : and so a *Church's Minister*, while joined to the TRUE LIVING CHURCH, is a real

imparters of *life*, as he himself is partaker of *life*. But if this *Minister* should fall off from this living Body, he is then a *dead Member*: he can not communicate to others *life*, since he lost himself the *life's communion*.——

M A R K . From the SPIRIT *Life* comes to the BODY: and this SPIRIT is chiefly in the HEAD, and HEART: and the conveyer of this *Life* is the BLOOD; and the VEINS through the Body are the *channels* of this *Blood*. So likewise in the *Christian System* CHRIST is the SPIRIT: the UNIVERSAL CHURCH is the BODY: the ROMAN SEE is the HEAD: FAITH and WORK is the MIND and HEART: MYSTICAL GRACE is the LIFE: SACRAMENTS are the BLOOD: and the VEINS of this vital *blood* are the PRIESTS.

7th.—**D E I T Y , A N D E T E R N I T Y .**

Query.——How is it possible a GOD *Invisible*, and an *Invisible* ETERNITY?——**Answer:** How is it possible in our own *Nature* an *Invisible* MIND, and an *Invisible* REASON? And how is it possible an *Invisible* SCIENCE? How are possible *Antipodes*, which are not seen with our eyes, but which we know by *faith*, and *tradition*? How have existed before us other *worlds* and *generations*, and *others* will still come forth after us? All this is not *seen* indeed but by *tradition*, and *faith*. There are *islands* yet undiscovered, *continents*, *stars* in heaven, nay even in earth *worlds* of *invisible worms*, impervious to our *eye*: and though we *see* not all this, yet all this *exists*. And shall all this be *denied*, because it is not *seen* by our *eyes*, but by our REASON, and BELIEF? Ah! how *unwise* is the WIT! and how *blind* the UNBELIEVER!!



A Coup d' œil on the mysterious *plan* of the CHRISTIAN RELIGION, and its supernatural and authentic *criteria*.

One thousand years for GOD are one day, says the Apostle :* therefore if we suppose the world's *duration* 6 *thousand years*, is just the mystical number of *days* of the work of CREATION. And though ALMIGHTY GOD out of a single word could produce all this mighty FABRIC : yet by a sublime mystery He gave place to *space*, and *time*. So in like manner also was HE pleased to conduct the system of DIVINE FAITH by *marches*, and *figures*, in order that it might come to *perfection* in the last fulness of Epochs, when the MESSIAH was to take flesh amongst us mortals.

Yet ever since the First Man this great *plan* of Divine Faith comes along the Ages, supported by *marvels*, and *prophecies* ; each prophet in divers epochs contributing his *touch* for this grand *Design* ; thus showing to the world that it is not *fabrication* of one Man, and less a *plot* of a society of Men : since various were the *fellow labourers* in divers times, and these unknown to each other : and yet all harmonizing in a successive chain ; and this *chain* not complete till the end of all, when the grand *master-piece*, composed by different hands, appears *finished* in the last end of Ages. ————— Moreover in this *tableau* not only concur the *touches* of *sacred*, but even *profane* pen-men, as Trimegistus, Orpheus, Hytaspes, Plato (which spoke of the TRINE DEITY, and of the DIVINE WORD,† and above all the Pagan Sibyls, which followed the same *tone* and *order* as the Sacred Prophets.

Hence it follows, that this RELIGION is not a *scheme* and *device* of Christians, since all Ages bear witness to this *grand Truth*, and since even in Pagan *Darkness* shone a luminous *Ray* of this mighty *Light*. ——— Likewise the Jews themselves (enemies of CHRIST) stand the greatest vouchers of the *Christian Faith*, not only with their *Scriptures*, but their *Talmud*, where many of CHRIST's miracles are recorded, which the Evangelists themselves passed over in silence. All this is a high support to the sovereign Truth : and all this plainly shows there was no combination (as unbelievers dream) neither between Christians and Christians, nor between Christians and Jews,

* 2 Pet. iii. 8.

† See Matut. Cassan. and St. Austin.

which are irreconcilable adversaries. Indeed all *Christian Belief* being comprised in the *Divine Word*, and in the *Book*, called *Bible*, God most wisely placed the key of this *deposit* in two opposite hands, to be thus preserved inviolated among two *rivals*, which do not allow each other a *falsification*. —

Moreover, many *deeds* of CHRIST are attested by profane Historians, as Suetonius, Tacitus, Pliny, and not less Josephus: therefore all this leagued with two classical Histories, *Hebrew*, and *Roman*. So the *History* of CHRIST cannot be destroyed, unless part of the *profane history* be also destroyed. —

And in fine, we see by Heaven's permission the *Holy Places* in the hands of the Turks, which are enemies of our FAITH indeed, but which unwillingly support this same FAITH, by being depositaries of the existing traces of our REDEMPTION. For they themselves by their own *tradition* explain the *Sacred Stations* to the very Christian Pilgrims that travel to those *Holy Places*, giving an exact account of *facts* agreeably to our GOSPEL, though not believers at all in our GOSPEL. Therefore here is a further proof that among the Turks there is an ancient *tradition* on these truths by a different channel from our Scriptures: and therefore all shews that in the *Christian Religion* there has been no *modern scheme*, or human confederacy. —

However, if in spite of these glaring evidences, our wits and sophists will call our CHRISTIAN BELIEF a *fabrication*, we defy all the Philosophers in the world to attempt an equal *fabrication*, in opposition to the CHRISTIAN GOSPEL; and to paint it so as to pass among the intelligent for a sterling truth. We allow them fair play, and the same trial, and chance in their *imposture*. Let them forge and invent *mysteries*, and *facts*, by painting one of their patriarchs (such as Paine, or Rousseau) as a *doer of prodigies*, *dead, risen again*, &c. Nay: let them produce likewise the detailed circumstances, as in the *history* of CHRIST, all well proved by divers men, and in divers times: and let them league also these *deeds* with ancient and authentic Histories, such as go about in public schools, and in the hands of all for many centuries: and let them support all this with prophetic *traits* through divers epochs and nations since the world's beginning, exhibiting in the main *whole* a *Portrait*, for which divers

concurrent without knowing each other, and yet combining so far in *features* as to show plainly the *almighty finger*, as we observe in the Prophets, and Sibyls. Well then: let the Philosophers do all this.—If the CHRISTIAN FAITH, again we say, is a *plot* of Christians; let them try for themselves such other *imposture*: and let us see whether they succeed among the *wise*, and *pious*. But alas! no indeed. The knaves will scorn this *knavery*, and the *wise* will protest, and *detest* it. However, even granting such a plot of *Lye*, as we see in Apollonius, Mahomet, and the Indian Krishno; all these fabulous *characters*, as posterior to CHRIST, are but mock *similes* of the grand *model* CHRIST. And though set up as paramounds to the MAN-GOD, yet copies of sham colours, betraying contradiction, and lye: there are no attested *facts*, no heavenly sound *doctrine*, no holy reformed *morals*, no authentic *miracles*, no realized *prophecies*: they are sham imitations of a *real original*, but as far different as between *Man*, and *Monkey*, and *Substance*, and *Shade*; in a word, a real *Fable* (for a *fable* is a mock *fac simile* of *truth*.) However, a *Fable* can not produce a real holy *doctrine* as the GOSPEL inspires: a *doctrine* which wages war to Man's *passions*; and *passions* which the false Religions adore, and which they themselves can not destroy: since only the *divine word* operates *real work*; and only a supernatural power can mend the human *mind*, and overpower the human *powers*.

Here is then in brief the mysterious *tableau* of the CHRISTIAN RELIGION. Therefore, of all *Beliefs* in the world only this bears the *stamp* of *Truth*, since only this is founded on the *moral change* of MAN, and on a *spiritual reform*. So likewise among all Christian *Beliefs* only the CATHOLIC bears the broad seal of *Truth*: since only this upholds *real sacraments*, and *holy works*, which give to a spiritual system *real life*, whereas HETERODOX SECTS, by want of this *moral reform*, are only *Dead Faiths*, and *Christian Phantoms*.—Dixi.

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ERRATA.

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Mark. In a *Prison* there is want of liberty, passions checked, flesh mortified, fastings, tears of compunction, &c.

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